CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

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THE EDITOR

Christ and the Muses
ROBERT PAUL ROTH

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EDITORIAL:
What of Tomorrow?

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AMERICA'S FUTURE:

Can We Salvage the Republic?

THE EDITOR

Has America, like Rome of old, crossed its Rubicon? Some observers say yes. They have begun charting the republic's decline and impending fall. Apart from any threat of sudden international war, they insist, America is tottering on the brink of tragedy. A decisive turn in national thought and life assertedly has placed the United States beyond redemption; the only hope that now remains is for emergency rescue and ailing survival.

THE SENSE OF DOOM

Pronouncing judgment on America is no longer an exclusive franchise of a few weeping Jeremiahs. Nor is it peculiar to evangelists constantly reminding the nation of its spiritual decline, its neglect of a great Christian heritage, its whoring after false gods of money and ease. Many pulpiteers are indeed swift to show that despite America's religiosity no sweeping repentance and faith, no decisive change of heart and life, places social forces in our great cities conspicuously in the service of the living God. Billy Graham readily admits this even of New York City. Religious analysts are finding America spiritually and morally second-rate.

While indisposed to talk much about the one true God, students of American culture likewise decry the idols of the masses. Determination of the right by mere majority opinion, and an infatuation with popular approval, have inseminated a cheap and artificial sense of values into modern life and thought. Broadway measures worth by length of run. On television or on radio, Neilsen and Hooper ratings and audience polls determine contract renewals. What is popular is right, not to mention "good" business. Thus the god of conformity snares individuals into group thinking, and loyalty only to society. Detachment of responsibility from the will of God has led to a vanishing sense of responsibility. American culture has accordingly become mediocre.

Scientists no less than religionists are doom-conscious. Pointing to Soviet superiority in the satellite sphere, they question America's capacity to reverse the balances of strategy to overtake and outdistance the Soviet program. They decry our loss of scientific leadership. By late 1959, they warn, the United States will be less than 15 minutes from 75 Russian ICBMs capable of wiping out the Strategic Air Command's existing bases.

A similar verdict of retrogression attaches to still another sphere, our traditions of government. In the disregard of inherited values that hinder controls and centralized power, and in the subtle restriction of individual freedoms, some students of political science see the nation drifting toward the whirlpool of a secret totalitarianism (while congratulating itself for having avoided the Soviet variety). In this matter of controls, former editor of *The Washington Post* Felix Morley is not alone in his conviction that "the Rubicon has already been crossed; nobody can any longer think escape from this trap an easy matter." Adventure on the collectivistic toboggan slide both explains and evidences America's demotion to a second-rate republic.

Leaders in economics report similar disturbances. Soaring costs of government, the temptation to accept inflation as a way of life, the control of credit for political purposes, national prosperity geared to the federal budget (especially to growing defense expenditures, perhaps leading ultimately to a vested interest in regard for other world powers as a military threat), the endless spiral of punitive taxation (personal income taxes estimated at $32.5 billion for 1956 alone)—to many economists these tendencies disclose America's permanent surrender to the squeeze of socializing forces. Since it is politically unfeasible for either major party to repudiate this centralizing trend, the process may never be reversed but only modified "here" and "there." Some warning voices like Frank Chodorov's once mounted soapboxes as young radicals to espouse socialism. Today these same political theorists recognize the symptoms of cancerous collectivism in our national life and lament a blind economic policy. They warn us that America has already taken the decisive collectivistic turn. Not only Big Labor but Big Business also often seeks its own special privilege above the principles of freedom. Free enterprise is now so frequently pushed to secondary importance that the populace is no longer shocked nor chagrined. A controlled economy meanwhile nourishes the worship of mammon. The

multitude tolerates and approves, and even demands and clamors for this household god, while the almighty state perpetuates the existence of the idol. The masses have thus enlarged socialistic concession through leaders endorsing the tawdry popular values and thereby perpetuating their personal power and office. Leaders, the masses and the "privileged groups" alike, therefore, have all sown the wind. Obscured by the resultant whirlwind is the heritage that once made America unique among the nations of the world. Both the visibility and the vision of the nation are impaired.

THE CLOUDED VISION

The extraordinary origin of the American republic the Founding Fathers ascribed to divine providence. To them the United States represented the major political effort in human history to limit the powers of the state and to guard human freedoms under God from the encroachment of tyrants. As clearly set forth in the American Constitution, establishment of a federal government with powers restricted, divided into separate branches, balanced by states rights, dependent on the consent of the governed, envisioned the preservation of specific human rights and values.

The basic and sustaining principle of these values and freedoms—that government is limited—is directly antithetical to that by which the U.S.S.R. abolishes individual rights (viz., that all power is concentrated in the state). One constitutional provision that dramatically enforces limited government is separation of Church and State, which boldly contradicts the long European traditions of the church-state and the state church. This disjunction was both to limit political power and guard human rights, and also to protect the nation against a monopoly of political interests by one sectarian tradition. Separation of Church and State did not aim to isolate spiritual from political concerns so churches lost significance in political affairs; least of all did it aim to subordinate the spiritual to the political order. There was no desire to weaken the role of the churches in the life of the nation; rather, restricted state power was intended to support and strengthen those spiritual priorities through which a nation remains virile and noble.

In this debate between limited government and state absolutism, the position of Christian conscience is obvious. In Romans 13 Paul delineates the Judeo-Christian view: political authority derives from God and is answerable to God. Likewise, man's obedience to the state is *under God*. Man bears inalienable rights by creation, the Declaration of Independence insists, and these the state is to preserve, not to destroy nor to curtail. The Bible asserts that the state must not frustrate the obedience man owes to God; it gives no quarter to the doctrine of the omnipotent state. The Old Testament prohibited even kings from seizing the private property of the people (I Kings 21).

Skepticism over absolute values underlies the Soviet thesis that human rights are relative. Marxist evolutionary philosophy forces modern culture to choose between supernaturalism and naturalism; human dignity and human degradation; absolute truth and values and state-determined and imposed opinion and ideals. Totalitarianism compels its citizens to comply with whatever the state defines as right and good. Skepticism over changeless values creates the void into which the state rushes to propound temporary values with absolute rigor.

If all values are unfixed and ever-changing, political leaders in a democracy no less than in a totalitarian state may assert and enforce personal expediency in the name of principle. Majority opinion is not inconsistent with self-government, but self-government becomes impossible in the absence of values. If human preference alone determines policy, political theory simply vascillates with the changing tides of prevailing opinion.

THE LOSS OF FREEDOMS

In the present century Marxian Communism has whetted the world's lust for power and state controls. During the past 25 years the cancerous philosophy of state power, civilian controls, transient values and principles, has so penetrated even America's heritage and life that suddenly the United States appears incurably riddled with disease.

The federal government's encroachment into many areas of American life shows up especially in affairs once considered the responsibility of the Christian churches. *Education,* for example, was long the concern and duty of the family and of the churches. (Few people any longer realize that much of the impetus for mass education rests ultimately on the biblical conviction that every person must be reached with a core of information vital to his temporal and eternal happiness.) But during the past century has come the rise of mass public education. Influenced in our generation by the naturalistic and relativistic philosophy of John Dewey, educational administrators have by and large nurtured socialistic tendencies, including the growing clamor for federal support of public schools. Like education, *charity* and *welfare* also were once the concern of the churches. (The effective alleviation of human suffering owes more to the biblical view of God than twentieth century humanism allows us to remember.) The state has assumed increasing direction of these responsibilities, too. On the domestic scene, social security and unemployment insurance have won their way; socialized medicine now waits in line as a hopeful government project.

More could be said to illustrate the government's

assumption of responsibilities once belonging to the churches. But equally striking is the fact that in the aforementioned areas of enlarging state power, as well as of civilian controls not directly involving Christian traditions, the churches have shown little resistance. How far the Christian conscience had lost its sense of heritage in some of these matters, e.g., education, is evident from the official statement on *The Church and the Public Schools* approved by the General Assembly of the Presbyterian Church in the U.S.A. in 1957. This report not only throws the weight of Christian approval behind the public schools as such; it also throws the weight of Presbyterian influence against private schools. This is exactly what could have been expected from a committee dominated (as it was) by public schoolmen, but it hardly represents one's expectations from the Presbyterian conscience. Such surrender of responsibility could hardly augur resistance against additional inroads of the state.

If America has crossed the Rubicon; if the nation's heritage is now beyond preservation; if the drift to the power-state and to a controlled society cannot be stayed, communist penetration from the outside is not alone to blame. Equal judgment falls upon the churches for indifference and ineffectiveness in the hour of America's greatest trial. Amid the world's subtle conflict between political and spiritual loyalties, the churches sin by their silence. Today not Nero but the churches fiddle while Rome burns. The churches have even approved leaders who support socializing and collectivistic trends in the name of the Christian community, and have permitted them without protest to speak for Christian conscience.

WHEN THE CHURCHES FAILED

What explains this deadly lassitude of the churches? In America's tragic transition from limited government to the power-state where is the churches' repellent force?

1. Pre-empting the right to speak for all Protestant churches in politico-economic affairs, the National Council of Churches (formerly the Federal Council) has tended in its social pronouncements to support collectivism and controls in national life. In two respects the NCC has failed to undergird the tradition of limited government and human liberties; its social declarations, bold and specific, veered to the left, while its theological affirmations were nebulous and obscure, since NCC's inclusive policy subdued doctrinal issues for the sake of peaceful ecclesiastical co-existence. While neglecting a Christian theology of government and freedom, the massive voice of American Protestantism approved socializing tendencies in American life. The entrenched leadership even violated the conscience of its own constituency by often pledging that conscience without its consent. Sensing its repressive force and fearing its coercive and punitive power, local member churches and ministers seldom protested such organizational commitments; ministers hesitated to contradict the official statements. The Protestant churches themselves thus became vulnerable to the fetters of ecclesiastical control.

2. Although some independent agencies publicized official resolutions of protest against the National Council's collectivistic pronouncements, they offered little guidance in positive Christian social ethics. Inside or outside the preaching ministry, they seldom faced the matter of God and government, faith and freedom, with active concern. While NCC spokesmen abetted the pressure for controls, most evangelical pulpits lacked a careful recital of man's rights and duties under God.

3. Though becoming increasingly amoral, the state preened itself with morality and many trappings of religion. Some politicians espoused the indispensability of religion in national life even while they voted for more socialistic controls. They shaped plaudits "appropriate to the constituencies," which not only approved special interest but basically revealed political expedience. Certainly, to doubt unduly the sincere churchly interests of many government leaders is unwarranted. One of CHRISTIANITY TODAY's contributing editors, Dr. Edward L. R. Elson, properly insists that piety must not be suspect simply because it dwells by the Potomac. Whenever the state speaks with a sacred voice, however, it requires special scrutiny. In its beginnings even the German Nazi movement attracted many people by "spiritual qualities" that obscured its evils. In recent decades, one American president on re-election eve made political use of the Episcopal Prayer Book. Examination of public speeches discloses American politicians to be more gifted with complimentary references to Deity than with sustained expositions of the theology of politics. Labor, business and government all become more inclined to locate a religious justification for their objectives. Labor uses its Religion in Labor Movement to propagandize its legislative goals; management and labor resort to clergymen to propagandize their positions. This tendency of big government, big labor and big business to "use" religion in support of their programs is a reflex of America's growing religiosity that calls for careful scrutiny. Rather than being flattered by it, the churches need to challenge it. Behold the terrors of Communism, tolerating only as much "freedom" for the churches as serves the tyrant's whim!

MISGUIDED SOCIAL ACTION

Leaders who endorse specific social measures in the name of the Church may think thereby to make "the Gospel relevant to our times." Usually they only em-

barrass the Church. There are many reasons for this:

1. For every churchman who endorses a particular organization and its program (cf. the forthcoming CIO-AFL propaganda effort for the closed shop, as against "right to work" laws), there is another to oppose it. The public soon wonders if the Church does not know her own mind, or whether she is a propaganda agency for whatever social movement best exploits her endorsement. The competing and conflicting proclamations of ecclesiastical leaders not only lessen the Church's stature in the eyes of the outside world, but also confuse the membership within the churches themselves.

2. Such pronouncements tend to be divisive. Often "social action" declarations by ecumenical and denominational leaders agitate their constituencies. Admission is long overdue that such statements were often ill-advised and represented only the personal opinion of certain individuals and pressure groups.

3. Such proclamations frequently do not express the thinking of the local churches and therefore ought not to be issued in their name by the top echelon. An element of pressure shadows the church member's affiliation with organizations professing to speak "for so many denominations" or for "so many millions of Protestants." A movement that not only propagandizes the views of certain leaders, but catapults those convictions into prominence by exaggerating their known support, becomes a vehicle of misrepresentation rather than of truth. Mr. Leonard Read, president of the Foundation for Economic Education, recently criticized both clergy and laity who do not protest social action pronouncements that misrepresent their convictions. Mr. Read suggests that the minister who disagrees with ecumenical social policies but feels obliged to "stay in" and "straighten things out" should apply that logic to the Communist party. The best way to "straighten things out," he contends, is to decline support. Mr. Read further contends that membership in organizations which repeatedly violate politico-economic views of their constituencies [theological and economic views of most American churchgoers are considered far to the right of ecumenical leadership] weakens the very personality of the members. Integrity requires an individual to represent his convictions accurately to those about him. Each unprotested misrepresentation of one's beliefs, each unprotested identification with groups that do not express one's convictions, weakens and finally destroys an individual's character. Mr. Read warns that personal integrity always suffers when loyalty to a group takes precedence over loyalty to the truth.

WHAT CAN BE DONE?

What is the churches' responsibility when a nation's decline is concealed by a proud front of military power, of scientific genius, of commercial efficiency and is undetected by the self-satisfied masses in pursuit of luxury or pleasure? The Christian community is not without biblical guidance in this matter. In apostolic times many conditions in the old Roman Empire were not far different from ours. In treating social ethics in his epistle to the Romans, Paul writes the believers: "You know what hour it is. . . . The night is far gone. . . . It is full time now for you to wake from sleep . . ." (13: 11ff., RSV).

Christianity neither deifies nor humanizes the state. Romans 13 no more means the God-state (the state is God) than Revelation 13 means the Beast-state (the state is inherently demonic). Human government is divinely willed to preserve justice and to restrain evil in a sinful society. Government may indeed deteriorate, overwhelmed by the very injustice and wickedness it ought to restrain. The Book of Revelation warns that government most readily becomes a Beast-state when it thinks itself the God-state. It then arrogates to itself the right to control every phase of human experience and to require the worship of itself.

Romans 13 speaks not only of the powers of the state, but refers as well to Christian social responsibility. Paul declares that the state is to be supported by taxes, by honor and by good works in general. More than this, he obligates Christian conscience to social fulfillment of the Commandments in a spirit of love. "Render . . . to all their dues. . . . Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery . . . kill . . . steal . . . bear false witness . . . covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself" (13:7-9).

LIMITS OF THE STATE

The first conclusion to be drawn is that the state, deriving its authority from God, cannot require of its citizens anything that violates the revealed commandments; since the power is ordained for the good of the people, passive obedience is not required when it ceases to be good. The second is that the Christian citizen by obedient fulfillment of these commandments in the spirit of love exhibits the highest patriotism.

The Scriptures here provide another equally important guideline. That is the directness with which the Apostle proceeds to the governing principles of revealed morality to fix Christian social responsibility. The Bible contains tenets that define love of God and love of neighbor in greater detail than the Ten Commandments. Biblical ethics asserts, for example, such specific rules as to pray for rulers, and to pay one's taxes. But one thing characterizes biblical social ethics: it nowhere endorses specific contemporary movements and organizations in such a way as to throw the sanc-

tion of Christianity behind them. Rather, it states the great social concerns of revealed religion in terms of divinely disclosed ethical principles that must determine and motivate social responsibility and action. It does not even condemn slavery, though it states the principles that sounded the death knell of that evil.

RULE OF CHRISTIAN ACTION

This norm for Christian social responsibility guards the Church from two errors so frequently committed by modern ecclesiastical spokesmen. First, it exhibits Christian duty as performance of *the revealed will of God*. This deters the churches from social action of merely humanitarian and humanistic nature. (One major turning point in recent American life was prominence of "the welfare of man" as the dominant social goal. Under the umbrella of this cliche, and detached from any of the priorities of revealed religion, the masses gave life a purely materialistic interpretation. Furthermore, many political leaders successfully proclaimed the solution of all problems (international relations, unemployment, education) to be simply the spending of more money.)

To frame Christian social action primarily in terms of revealed principles of social morality protects the church from a second error, that of indiscriminately approving or disapproving specific movements and organizations and even individuals in the name of authentic Christian action.

In this time of confused principles in national life the Church surrenders moral leadership by supporting *isms* and temporary movements, instead of conspicuously exhibiting the divinely-revealed principles of social ethics that define human liberty and human duty. Besides the primary duty of evangelizing a lost society, the Church is responsible for upholding the will of God in social life, expressed in biblically revealed principles and values. To endorse particular movements and specific activities in isolation from this primary social orientation cuts the Church adrift from her moorings. Although presuming to represent God and Church, her spokesmen become insensitive to those revealed verities, and even support movements and positions whose attachment to those principles is often obscure and sometimes nonexistent. Certainly the Church must be specific, must not confine social interests to platitudes. The revealed principles of right, however, are never platitudinous; nor is the absolute less absolute because it is neglected and scorned. Revealed principles may illuminate contemporary movements and actions by the pulpit's use of illustration and example. Always, however, the revealed will of God must predominate and must be the gauge for everything else. Who then dare validate the Church's permanent endorsement of a movement? (The Church is on the side of the worker rather than of the idler, but is she therefore eternally committed to AFL-CIO? The Church is on the side of the poor and oppressed, but is she therefore committed to a program of government subsidy and a welfare state?)

In the decline of the American republic the Church will count for little in a rear guard action for national survival unless she returns to the great realities of divine revelation and unless her social message centers in personal regeneration and in fidelity to revealed morality.

BETRAYING A HERITAGE

Today influential men are selling the nation's birthright on every hand. In an official decision in 1955 even a member of the Supreme Court endorsed the denial of absolutes. The Church did little to challenge this assertion of relativity, a theory quite in keeping with the Soviet philosophy of political expedience. In fact, the Church today harbors a theory of knowledge that engenders skepticism over the very existence of revealed truth and principles of right. Neo-orthodox theology has not reversed the modernistic trend that considers revelation as inexpressible in words and propositions.

But absolutes do not cease to be absolutes, imperatives do not cease to be imperatives, because of failure to recognize them as such. Biblical theology and ethics give little credence to the modern notion that God does not articulate permanent principles. Unless the Church accepts her biblical heritage and enunciates the great ethical principles that sustain our tradition of freedom, her own liberties may vanish together with those of the nation she fails. There may not always be a U.S.A., but there will always be a Church. As the believers in Russia can eloquently testify, however, the Church sometimes is chained and imprisoned not alone for her courage to affirm the superiority of spiritual over limited political loyalties, but as penalty also for her silent and unprotesting subjection to the power-state. END

WE QUOTE:

FELIX MORLEY

Educator and Journalist

The men who wrote the Constitution of the United States had few conveniences at their disposal. But in two respects, at least, their thinking was greatly superior to that which passes as currency today. They were at home in the field of abstract ideas upon which, much more than upon the production of material wealth, the continuation of the American way of life depends. And they were thoroughly familiar with those eternal truths that alone give a sense of conviction and significance to human existence.—In *The Power in the People.*

Christ and the Muses

ROBERT PAUL ROTH

The peril of the artist is his constant temptation to an idolatrous worship of the beautiful creature rather than the beatific Creator. This results in service of the holiness of beauty rather than the beauty of holiness. Nevertheless, art and religion are inextricably bound, and the Christian faith finds its pure expression in artistic forms just as truly as it does in intellectual works of theology or practical works of mercy.

SPIRIT WITH SPIRIT

Of all the art forms, painting is the most peculiarly Christian. Although the ancients and the orientals engaged in painting, it is a historical fact that Christian culture has excelled in this medium. The reason for this excellence lies in the spirituality of Christian reconciliation. While pagan art, where it has made an attempt at reconciliation at all, has sought a resolution of matter and spirit, Christianity with a surer and more reverent realism has found the need to reconcile Spirit with spirit. In Semitic and Hindu art there is no real attempt at reconciliation. The resolution of life is expressed in terms of release (*Moksha* for the Hindu and an apocalyptic longing for the courts of the Lord for the Semite). Thus there is no reconciliation with either matter or the course of this world —and consequently there is a glaring aesthetic indigence. In ancient Greek and Chinese art there is a serious attempt to reconcile matter and spirit in the form of moderation (*sophrosune* and *tao*), a balance between the Dionysiac and the Apollonian, between Yang and Yin. But Christian art does not reconcile matter with spirit by means of a humanized rationalization; rather reconciliation is found only through death and resurrection, death to both matter and spirit and resurrection in newness of life with the Holy Spirit.

Painting is wonderfully suited to express this reconciliation because it is more attenuated than sculpture; more suggestive with its nuances of light, shade, and color; more supple in expressing variety and individuality; more potentially spiritual in its ability, through the use of perspective, selectivity, distortion, and accent, to quell an atomistic self-assertion and to foster the grace of sacrifice. According to the Christian Gospel this world is redeemed not by balancing it properly with an idealized spirit, but by killing it with the Word and raising it anew. Painting is peculiarly fitted to express this revelation because it can show with its suggestiveness both the depravity of the things of this world and the purity of the regenerate life in the Spirit. The Spirit is invisible and believed, yet it is precisely the visible matter and stuff of this world that is redeemed in the Word become flesh.

I submit that art is that form of service to the ruling spirit of the age in which men try to express the will of that particular spirit by means of some kind of patterned arrangement of space. Art is either spiritual or demonic depending upon whether the spirit of the age is in the service of Christ or Satan. Art is never for art's sake. Sometimes it is done for the artist's sake or for Satan's, but only when it is for Christ's sake is art true and beautiful and holy.

This view clearly cuts across Plato (art is a copy of a copy) and Aristotle (art is the representation of the universal in the particular for the purpose of *catharsis*) and Hegel (art is the manifest unfolding of the Spirit in history through conflict) and all the modern theories which try to reduce art to the will (Nietsche, Freud) or the feeling (Santayana) or the mind (Maritain).

One example will suffice to show what I mean. When the Western church fell under the spell of the spirit of this world, she became corrupt. Her great culture lost its salutary grace and gradually became humanized. Thus the last expression of church art, seventeenth century baroque, became a debased concern for nothing but the frilleries of nature. The Puritan reaction to this was healthy in its disciplined resistance against the intoxication of the pretty, but the priggishness of Puritanism was just as devastating to Christian art as was Plato's prudery to classic art. In each case art fell into the service of the spirit of the age and died with the demon of its choosing.

When the humanist idolization of the natural had reached the end of its moribund journey, the reaction was violent. A new spirit, the spirit of existential integrity, convulsed a new generation of artists. Some of

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these were called *Les Fauves* because like wild beasts they tore up all the rules and traditions of the past, and after shattering the fake dead world of their fathers they set out honestly to create a new world as far as they had insight to see. In place of the naturalism of Corot, Millais, and Rubens we find now the "supernaturalism" of Picasso, Bracque, and Mondrian.

FATIGUE IN THE WORLD OF ART

Philosophical pluralism in our age makes analysis complex, for no simple *Weltanschauung* can be defined such as characterized classical, oriental or medieval art. And yet it is possible to detect a dominating spirit ruling over our age with singular authority in every area of historical activity. In all governments throughout the world today, for example, there is a general weariness in the *laissez faire* expression of natural law. This is coupled with an anxious concern to manipulate the state according to a new social law. Likewise there is a parallel fatigue in the world of art in its repudiation of sweet romanticism. This is coupled with the frantic attempt to express the deeper realities of the soul by means of unconventional and chaotic abstractions. This new spirit has introduced a new heresy.

The *old* spirit has degenerated so much that it controls now only the calendar art of the unsophisticated. In Sallman's *Head of Christ* we have a pretty picture of a woman with a curling beard who has just come from the beauty parlor with a Halo shampoo, but we do not have the Lord who died and rose again!

But the *new* spirit is similar to the Gnostic *Zeitgeist* in Paul's day when he complained of "spiritual wickedness in heavenly places." Instead of holding up a mirror to nature, the artist today deliberately distorts nature in order that he may mirror the human soul. Just as the old naturalism idolized matter, the new abstractionism idolizes spirit, but neither serves the incarnate Lord who redeems matter *and* spirit, and redeems them not by adjustment and compromise with nature nor by revolt and release from nature but by the killing judgment of God's wrath upon nature and by the regenerating mercy of his grace.

It is interesting to see that some of the modern painters express their Gnosticism in a legalistic way and some in an antinomian. Mondrian and Rothko, for instance, abstract all natural content in the interest of pure form. Paul Klee, Willem de Kooning, and Jackson Pollock, on the other hand, are concerned only for matter, shattering all norms of painting in the interest of an antinomian expression. But all alike have despaired of this world, and at the expense of communicability they have run to a mystic realm of the soul, a *huperouranios topos,* where conversation is limited to the coterie who have the esoteric gnosis. In some cases this is a mentalistic gnosis and in others it is emotionalistic, but in every instance it is exclusive.

Others among the modern painters are not so unintelligible. Picasso's *Guernica* is disgustingly unbeautiful but shockingly true because it tells those with eyes to see that this world is shattered to pieces. But while this is worth saying it leaves unsaid the profounder truth that the broken world is bound together by the bleeding wounds of Christ. And Dali's *Madonna,* his two *Crucifixions* and his *Last Supper,* far from being pictures of the Incarnation, are surrealistic escapes into a mystic world of dreams. It is not accidental that the corpus on the cross had no wound prints, nor is it just for effect that the Lord of the Last Supper is so ethereal that a fishing dory floats through his midriff. With both of these artists, as with the pure abstractionists, the common denominator is Gnostic weariness with this world. Thus we have seen how with an amazing lubricity modern artists have expressed dangerously appealing half-truths which have captivated the avant-garde sophisticates of our age and put them in the service of a new ruling spirit.

WHERE ARE THE PROPHETS?

But where are the prophetic painters like El Greco, Grunewald, and Van Gogh who preached the Lord's death till he come? Certainly Rouault can claim "apostolic succession," but he is by his own admission the child of an age different from our own. Perhaps this is the requisite we seek: that the artist belong not to this age ever, but always to the coming age. In any case, painting, which is not in the service of the spirit of this age but of Christ, must convey more than the fragmentization of this world and more than the mystic dreams of another world. It must bear Christ in passionate Incarnation and triumphant Resurrection, in suffering witness in this age and confident hope in the coming age, *sub crucem cum magna spe.* END

WE QUOTE:

DAVID LAWRENCE

Editor, United States News and World Report

Those of us who do believe in God avow a faith in the rightness of moral teachings as derived from the Bible. . . . But we are dealing with men who boast of their contempt for religion—they do not believe in God.

In the Western world, theism is the basis of every constitutional right, every principle of free government. . . .

The world is not going to be safe for any of us as long as atheistic Communism is enthroned in Eastern Europe. . . . At the same time we can fervently speak what is in our hearts to the peoples behind the Iron Curtain and pray with them for deliverance. For in the millions of them who still believe in God rests the hope of mankind.—In an editorial, "They Don't Believe in God," *United States News and World Report,* Dec. 27, 1957.

Religion or Jesus Christ?

ALAN WALKER

"Behold the Lamb of God who is to take away the sins of the world" (John 1:29).

Some weeks ago, not far from the entrance door of the United Nations in New York, I found a tiny chapel for meditation, an unpretentious place in which, as you enter, all you notice are the curtains on the walls, a table with a vase of flowers on it, and the quietness and stillness of a chapel. This chapel is all that has been able to be introduced into the United Nations because of the Moslem bloc, solidly opposed to anything Christian, and the Russian section, officially atheistic and opposed to any emphasis upon the world of the spirit.

But I am not thinking of the matter particularly from a political standpoint. I found myself asking, as I stood in that silent place, "Is this chapel and what it contains enough for a man to find God? Is this a sufficient highway into the presence of our God?" And I found myself facing the questions, "Where does Jesus Christ come into the picture? There is no symbol of him here. There is no cross nor Bible. Do we really need him whom Scripture calls the Son of God? Or is religion of itself sufficient? Is silence and these emblems of nature enough to help us toward God?"

Around the world today, and especially in America, there is new interest in religion. But is it enough that people are turning religious, that they have vague ideas about a Supreme Being and occasionally perhaps feel like praying? Is there any need of Jesus Christ in the picture? This is the question I pose.

THE CHRISTIAN GOD

First of all, I suggest that Jesus Christ is absolutely essential to the picture because only through him can we come to the Christian God. But what a man believes about God is all-important. It is not sufficient anymore to answer, "I believe in God." There are too many different conceptions of him for this statement to be meaningful. The simple statement is not enough.

This was posed to me very vividly two or three years ago when I was taken from Australia to the Middle East for what happened to be the first convocation between Moslems and Christians. There for six days we sat round tables, thirty-five representing each faith, and we tried to find the points of likeness and the points of difference between these two great world religions. It was not long before it became very apparent that the point where we differed was regarding our conception of God. I remember early in the piece a debate developed as to whether in the Republic of Lebanon, where roughly half of the people are nominally Christian and half are Moslem, it would be possible to find a prayer for the schools so that each school day could open with Moslems and Christians saying the same prayer. I remember saying naively, "Would it be possible for a Moslem child to repeat the Lord's Prayer?" And at once an old sheik from Saudi Arabia jumped to his feet and said, "Impossible! We could not repeat 'Our Father which art in heaven,' for God is not our father. God has no sons. He's God!"

Later on another scholar of Islam said, "You can talk about the slaves of God if you like, but not the sons of God." Later we discussed the difference of our ethical standards. There was heard a justification of polygamy; there was a defense put up for slavery that still operates in Saudi Arabia. But when you penetrated to the heart of it, where it all began was in our different pictures of God.

In America, we have become used to a society that is penetrated by the Christian understanding of God. And although many reject Christ, we hardly know what it is to live apart from his revelation of the Father. What would we know of God, for instance, if we stood only under a towering mountain, or in a woodland, or by a lakeside? What would we learn of him if we tried to interpret him only in history, or listened only to our own whirring minds and the voice of conscience within us? Without the special revelation of Jesus Christ we would have no clear understanding of the one true God whom we may come to know and love.

D. T. Niles, Ceylonese leader in Australia, was once

This is an abridgement of a sermon preached in Riverside Church, New York City, by the Rev. Alan Walker, who served from 1954-55 in Australia as director of The Methodist Church's "Mission to the Nation," and in 1956-57 under the Board of Evangelism of American Methodism. A native Australian, son of the onetime president of the Methodist Church of New South Wales, he has received an honorary D.D. degree from the Bethany Biblical Seminary, Chicago.

asked the question, "You live in Hindu Ceylon; how do you present the necessity of Jesus in a society where everybody believes in God or gods?" This was his answer: "Oh, I just repeat to them the words of Jesus, 'No man cometh to the Father but by Me.'" And he went on to say, "One may come to some imaginary kind of god through Hindu idols and such, but no man can know the living God apart from Christ. And I would again pose the question of the chapel with the silence, the curtained walls, and the table with roses. Could this of itself reveal who God is?

THE FACT OF THE CHURCH

Secondly, I suggest that Jesus Christ is essential to the picture because he has given to us the community of Christians called the Church. The Church as a fact is part of the fact of Christ, part of the essential contribution Jesus Christ makes to man. It is significant that in the early chapters of the Book of Acts, Christians, before they were called by that proud title, were known as the "People of the Way," a new community of people, who practiced the virtues of magnanimity, forgiveness and love in a world that reserved its plaudits for materialism. And so, as people watched this new community of people move through the world, they said, "Ha, People of the Way." And it was precisely because these "People of the Way" took their historic journey through the earth that that ancient world of Greece and Rome was arrested. Presently, its decadence was halted; new life sprang out of these cells of "People of the Way." And precisely because there was a new community of people that emerged, a new culture, the Christian culture, came into being.

Over in Australia, or in any country where your country is represented, we have a little bit of American territory. Right at the heart of Canberra, our national capital, there is the American Embassy. And there is a certain little piece of land which is really America; and if, as an American citizen, you step on that piece of soil, the laws of the Queen of England and the Commonwealth of Australia do not operate. You are under the President of the United States. There it is. A little bit of America! By normal diplomatic usage, that is America! And we, if we are obedient to Jesus Christ, are set down in a colony of heaven, down where the laws of heaven operate, and where the ways of the people of God are to be seen.

We need a "People of the Way" today to challenge the world again. And we need a "People of the Way" to remind the world again that Jesus is indeed "the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). Otherwise, how is this world ever going to be deflected from some of its poverty-stricken living and its evil activities unless there are a "People of the Way"? How do you think, for example, the purity of Jesus is going to stand in our sex-saturated society unless there are people who express in their lives the purity of Jesus? How do you think this floodtide of liquor that is moving out all over our communities is going to be stopped? How is it going to be stopped in its fallacious propaganda and from gripping human society in its tyranny unless there emerge people who say, "As for me, I can't touch it, I will not succumb to its appeals. I follow another way." So also this can be carried into the questions of race and war. How shall this world be challenged unless there be emerging people who think differently from contemporary sub-Christian America, or contemporary sub-Christian Australia? How shall there be an elevation of our society unless there are people who begin to be truly "People of the Way"?

THE CONSCIENCE OF JESUS

Thirdly, I suggest that Jesus Christ is essential because the conscience of Christ is the need of us all. I wonder has it ever struck you what a miracle is the conscience of Jesus? He lived two thousand years ago in primitive, out-of-the-way Palestine. And yet no one can say Jesus was ever a brake on human progress. No matter what issue arises, you will not find him away back in the past dragging humanity backward! Mohammed and Buddha do at certain points. Jesus is not away back there; he is far ahead. His conscience stands far beyond the point we have yet reached. The conscience of Jesus is one of the miracles of history.

We have reached a day when the conscience of man has rapidly to expand. Middleton Murray in one of his books says, "The time has come when man's mind must jump forward." And that word "jump" is well-chosen. A gulf has developed. We must gather our strength; we have to jump forward to catch up. Here we are in the atomic age. The peril of today is that we are taking into the atomic age stale old ideas that belong to the pre-atomic age. And man is lost unless he can find something that will cause him to jump forward in conscience and conviction.

THE NEED OF A SAVIOUR

Lastly, I suggest that Jesus Christ is essential to man's faith because every one of us needs a Saviour. It is not long since we were treating sin rather lightly, as though it were a growing pain of the human family. Throw a man a bit more education, let him become more civilized and he will grow out of sin and will leave it behind. But we are not talking this way so much anymore. We have seen too much of evil, and are now prone to talk of it as being a cancer—deadly.

What is the answer to the fundamental problem of evil? Deep down in the basement of our life there is a twin issue. Most of us are grappling with both the

problem of ignorance and the problem of evil. They are both there. We have imagined that education grapples with both ignorance and evil. But education grapples only with ignorance; it does not necessarily touch evil. That is why a very clever man can be a clever devil. That is why George Buttrick says, "The only thing worse than a devil is an educated devil." Education may just sharpen the wicked wit of man. It is time we saw clearly the limitations of education. Education does not solve the problem of evil! Only God in the Lord Jesus Christ and his cross and resurrection overcomes evil. The need of man is to have education come to grips with ignorance, and religion, that is, the Saviourhead of Jesus, come to grips with evil. Every one of us needs Jesus Christ as Saviour.

A little while ago I was over in Los Angeles. I had one Friday there. It was one of the most thrilling days I ever had. I went to see Roy Rogers' ranch. I did not see him there, but I saw Dale Evans, his wife, and talked with her. I had heard something of her story before; here was the confirmation of it. I saw those little adopted children running around the house. She feels as a Christian that she must do something to answer world need, and has therefore adopted a little Korean child, a little American orphan, a Scottish orphan, and a little American Indian. As I talked with this woman, now a mature Christian, I realized that five or seven years ago she was just another actress in Hollywood. But something had happened to this woman. Christ had come into her life, and into her home.

I was speaking a little later with a man who told me, "You know, I'm in training for the Christian ministry. How long have you been a preacher?" I told him. "Oh," he said, "I'm older than you are, and I'm only just beginning." Later I heard his story. He had been a criminal in Kansas City, right down in the depths, one of the wicked men of the city. Then one night, distraught, he stepped into a church, and there a minister found him and began to talk to him. Something happened. Jesus Christ, the Saviour, came into his life. He felt, though he was getting older, that he ought to do something for Christ. Then one day he read the story of Peter, and how he was over 40 years of age when Jesus finally picked him. "I suddenly took heart," he said. "I was over 40." And therefore, he is today in theological school, getting ready to give what is left of his life to the service of Jesus Christ.

I thought of the wonder of it. Dale Evans on the top of the entertainment industry of America; another from the depths of an underworld of a great city—each finding the same Christ, the same Saviour, the same answer to the need of their lives.

Why is Jesus necessary? He is necessary because a *Saviour* is necessary. Have you received him? We need not a chapel with silence, curtained walls and roses on a table, but a lonely hill with a cross at its rim, an empty tomb in a garden, and a risen Christ, Lord and Saviour. This is the need of our hearts. END

Our Lord's Practice of Prayer

JAMES G. S. S. THOMSON

When the Incarnate Son of God lived on earth he did really pray. That is a fairly obvious thing to say, but it does require to be said because the chances are that we do not take sufficiently seriously the fact that Christ *did* pray when he was on earth.

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Christ showed us how to pray by praying. It was when he was "praying in a certain place" that one of the Twelve said, "Lord, teach us to pray" (Luke 11:1). The request leaped to the lips when one day the disciples, with hushed and awed hearts, actually watched the Son of God at prayer. Looking at Christ praying they suddenly realized what prayer was. If *that* was prayer they had not yet started to pray.

CHRIST'S PRAYERS INTENSELY REAL

It requires to be emphasized again and again that our Lord's prayers were *real* prayers; as real and intense as any ever uttered. It may be true that the majority of references to Christ's prayer life concern intercessory

prayer; but he did pray for himself, both in Gethsemane (Matt. 26:39) and in the high-priestly prayer in the fourth Gospel (John 17). And therefore we may well be justified in assuming that during those many sleepless nights, far away from the haunts of men, when he communed with the Father in prayer, the Son would recuperate his strength for the task of redeeming a fallen world, and would make his task, and his needs on his human side, the subject of prayer. We should remember that the Son of God found that the best preparation for a long hard day of demanding work was entering into fellowship with the Father in prayer, there beholding the Father's glory with no veil between except the thin veil of his true humanity.

There are some 17 references to Christ's active prayer life, and these may be grouped under four heads: His prayers at the great events of his life, those in the course of his ministry, those at his miracles, and his prayers for others.

PRAYER WAS HIS LIFE

There is a sense in which it is not accurate to speak of our Lord participating in prayer at different times and on different occasions. The fact of the matter is that when we study his life of prayer we find that prayer was not simply a part of his life; it *was* his life. Prayer was a habitual attitude of his mind and heart. Prayer was the atmosphere in which he lived, it was the air he breathed. So true is that that the Hebrew original of Psalm 109:4, "But I am prayer," or, "But I am a prayer," was literally true of our Lord. Surely, this is remarkable when one recalls how much our Lord crammed into the three brief years of his ministry.

Although it would be more accurate to say that prayer was our Lord's life, yet he did, at particular times and on particular occasions, turn aside to engage in prayer.

Our Lord paused to pray in the midst of an almost incredibly busy life, and when subjected to a constantly high pressure of work and ministry. Preaching, teaching, casting out demons, healing individuals or large crowds of people, and always surrounded by excited, jostling, seething multitudes whose pathetic eagerness to see and to hear must ever have moved our Lord to pity—all this demanding service, all this eager self-giving, was carried on in the atmosphere of prayer.

No matter how busy he was, so steeped in prayer was his spirit that he could immediately, and without prolonged preparation of heart, turn aside for long seasons of prayer. Indeed, our Lord insisted on these extended times of prayer. For example, we read in Luke 6:12, "He went out into the mount to pray, and he continued all night in prayer to God." Again, Mark 1:35 informs us that "in the morning, a great while before day (the morning of a day of incredible toil), he rose up, and went out, and departed into a desert place, and there prayed." Or turning to Luke's gospel again, "Great multitudes came together to hear, and to be healed of their infirmities, *but* he withdrew himself in the desert and prayed" (Luke 5:15f).

The significance of this important factor in the life of our Lord is the more easily understood when we try to discover the real meaning of Christ's ability to calm, in an instant, the tumultuous seas and the storm-tossed hearts of the Twelve in the midst of the tempest on the lake. We have not exhausted the significance of that moment when we attribute his miraculous power over nature to his deity. Part of its significance lies in the fact that he emerged from high converse with the Father on the mountaintop to march straight into the heart of that raging sea (Matt. 14:25). A lesson indeed for all Christian workers! If we would speak the Word with power, or exercise the healing, soothing touch, there must be in the background, unseen, our own conscious communion with God. How soon our puny resources are exhausted unless constantly replenished from the reservoirs of God. How mechanical is our work, how ineffectual is our witness, how powerless is our word, unless carried on in the atmosphere of prayer. The harder Jesus' days the longer were his prayer times, the busier he was the greater his insistence on the practice of the presence of the Father. He recognized no substitute for the daily practice of the shut door, the bent knee, the secret communion.

IN SORROW AND IN JOY

Our Lord turned aside to pray when, as truly man, he was subjected, as we are, to upsurges of deep emotion, especially of profound sorrow and of great joy. Alas, these emotions make us men and women of conflicting moods which inevitably affect our life of prayer; but not so our Lord. We have hints in the gospel records that the deep emotions that upsurged from his heart were inevitably turned into prayers. For example, we have a hint of this in Mark 8:11f, where, when the Pharisees asked a sign, "He sighed deeply in his spirit." Again, when a deaf man was brought to him, "He looked up to heaven and groaned" (Mark 7:33f). Whereas similar emotions in us produce moods and mental conflicts that make us neglect prayer, the Lord took these very emotions and blended them into a glance and a prayer heavenward.

We cannot, as is so commonly done, restrict the significance of that profound word to Gethsemane and Olivet. It must be taken as a window into the total life of Jesus Christ. Through that window we can dimly see the agony of soul in the Son of Man when confronted by suffering humanity, and also in the long, still night of retirement, in the desert or on the lonely mountainside, where his anguished soul sent up unut-

terable sighs to the Father. We, the victims of mood, neglect prayer; when human emotions invaded the spirit of Christ they only drove him the more insistently to prayer. Yes, even in the awful agony of soul and fluctuation of spirit in Gethsemane and on the Cross, his spirit was in undisturbed communion with the Father, still anchored in that one haven of security—prayer. That is a lesson we need constantly to learn. The varying winds of moods and gusts of emotions that blow upon our spirits should not be allowed to disturb our communion with God. They should be made rather to contribute to our fellowship with God by turning them into "strong crying and tears, with prayers and supplication," as did the Son of God in the days of his flesh.

The Lord turned aside to pray in the midst of spiritual conflict and death. Certain Greeks came seeking an audience of Christ, saying to Philip, "Sir, we would see Jesus." On hearing of this the Lord began to say, more to himself, perhaps, than to the Twelve, that the hour of glory had arrived. The moment had come when the corn of wheat must fall into the ground and die, and thus bring forth fruit. He says, "Now is my soul troubled, and what shall I say? Father save me from this hour? But for this cause came I unto this hour!" And then this hour of spiritual conflict, which had driven him to prayer, issued in triumph: "Father, glorify thy Name!" And then the voice, "I have both glorified it, and will glorify it again."

Another incident is that of Gethsemane (Luke 22: 39-46). In trying to understand this event in our Lord's life it is necessary to realize that this was not an isolated or sudden acceptance of the Father's will. "I delight to do thy will" (Ps. 40:8) had been the ruling principle of Christ's whole life. But this should not blind us to the fact that because Jesus Christ was truly man, as well as truly God, it was "natural" that he should desire, *if it were possible,* not to experience the anguish that this part of the Father's will might involve.

But having said that, it has to be pointed out that this "natural" desire in the human side of Christ not to have to face this part of the Father's will was not due to *opposition* to that will. His prayer that the cup should pass from him never for a moment conflicted with his habitual and perfect submission to the Father's will, whatever that will might involve.

Such an incident in our Lord's life is of profound significance for the study of his doctrine and practice of prayer because here in Gethsemane he shows, not by word but by act, what real prayer is. Real prayer is absolute self-surrender to, and absolute correspondence with, the mind, the will, the character, of God. And we require to remind ourselves that this was not a cold, unfeeling acceptance of the Father's will. "He began to be exceeding sorrowful." He began to tremble and faint, and therefore he took refuge in prayer. Indeed, so powerful was the pressure on his soul that an angel from heaven came to strengthen him; and to strengthen him for a still fiercer conflict, that of the Cross. "And being in an agony, he prayed the more earnestly: and his sweat was, as it were, great drops of blood falling down to the ground" (Luke 22:44).

Another extremely significant incident is that of the Cross. As our Lord's life ebbed away, and the horror of contact and conflict with sin and death filled his soul with anguish, again he found refuge in prayer. "My God! My God! Why hast thou forsaken me?" Then that dread cry of dereliction in the darkness was succeeded by another agonized prayer. Ere death sealed his lips Jesus Christ's last words were a prayer, "Father, into thy hands I commit my spirit." To the last, despite the horror of the past hours and of the present moment, our Lord is still in communion with the Father.

So when the sorrow and anguish of some dark spiritual conflict comes upon us, let us remember the Lord who prayed, "O Father, since this cup cannot pass away except I drink it, thy will be done." And when at the last death draws near to us, and strength is ebbing away, and Jordan's cold river rolls at our feet, let us remember that Jesus Christ the Son of God died praying.

REJOICING AND THANKSGIVING

Prayer, for the Lord, was thanksgiving. When the Seventy returned exulting in the subjection of the demons to the Name of their Lord, Christ rejoiced in spirit saying, "I thank thee, O Father, Lord of heaven and earth" (Luke 10:21). Again, just as he was preparing to utter the word of power at the grave of Lazarus, Christ lifted up his eyes to heaven and said, "Father, I thank thee that thou hast heard me. And when he had spoken thus he cried with a loud voice, Lazarus, come forth!" (John 11:41f).

Again, before Christ fed the five thousand "He took the loaves, and gave thanks" (John 6:11). And so also when he fed the four thousand "He gave thanks" (Matt. 15:36). The most solemn prayer of thanksgiving took place, however, when Christ sat down with the Twelve to keep the last paschal feast. It must have been with profound emotion that the Son of God "took the cup and gave thanks" (Matt. 26:27). And yet again, in the evening of the Lord's resurrection in Emmaus "He took bread and blessed it (or gave thanks) and brake and gave" (Luke 24:30).

The main point to notice in these references to our Lord's prayers of thanksgiving is that whether he was walking in the light or in the shadow, gratitude was an integral part of his life of prayer. It was not only in life's shining hours that thanksgiving leaped to his lips. Indeed, it would seem that it was especially in the

darkest times that praise poured forth from his heart.

Prayer, for our Lord, was also the taking of solemn counsel with the Father. The choice of the Twelve was, to our Lord, a decision fraught with such grave consequences that it was only after spending the preceding night in prayer that he made the choice (Luke 6:12f).

It was through eleven of those men then selected, and later ordained and commissioned on the evening of the day of the Lord's resurrection, that the world was to hear the gospel, and receive the faith once for all delivered to the saints. They had to be men who would be prepared to preach only what their eyes had seen, and their ears had heard. Men who would rely, not on their choice of Christ as Saviour, but on the Saviour's choice of them as his disciples.

CHRIST'S INTERCESSION

Prayer, for our Lord, was also intercession. In this connection there is one phrase in particular which should be noticed, and which will help us to understand how prayer was for Christ intercession. The phrase is, "for their sakes," or, "for your sakes." For example, in John 11, where our Lord announces the death of Lazarus, he remarks that he was glad for the disciples' sake that he had not been in Bethany to heal Lazarus, that they might believe. That is to say, the Lord raised Lazarus, not only because of his love for Lazarus, and Martha, and Mary, but also in order to bring the Twelve to see that he was the Resurrection and the Life.

Now, for whom did our Lord intercede? For example, he prayed for Peter (Luke 22:31). "Simon, Simon, behold, satan hath desired to have you that he might sift you as wheat; but I have prayed for you, that thy faith fail not." That Peter did not fall as Judas fell was doubtless due, in part, to a radical difference between the two men; but finally, Peter was kept from falling away by special grace granted to him in answer to the Lord's prayers for him. That Christ's prayers were answered is clear from the sequel of Peter's denial. The proof is seen in the melting grief, the bitter weeping, the frank confession. What a blessed commentary is Peter's experience on the Pauline phrase, "by grace are ye saved." And how precious is the thought that the Lord who prayed so effectively for Peter now prays for us as our High Priest in glory.

Finally, Christ interceded for those who crucified him. "Father, forgive them, for they know not what they do" (Luke 23:34). What amazing grace! How hard it is for us to forgive. How seemingly impossible it is to forget injury. How fatally easy it is for bitterness to linger on, deep-rooted in the heart; and how ready it is ever to break out again, and this even after the lapse of years. But here our Lord, in the midst of extreme injury, intercedes on behalf of cruel, violent men.

However, prayer was, for our Lord, primarily and supremely communion. This is especially clear from Luke's account of Christ's Transfiguration: "And it came to pass (that) he took Peter, John and James, and went up to a mount *to pray*. And *as he prayed,* the fashion of his countenance was altered, and his raiment was white and glistering. And behold Moses and Elias appeared in glory but (the disciples) were heavy with sleep, and when they were awake they saw his glory" (Luke 9:28-32).

THE TRANSFIGURED LIFE

The significant point for us in these moving words is that Christ was transfigured while he was praying. Prayer was the cause; the Transfiguration was the effect. Surely the lesson here is that the transfigured life is the result of the prayer life. Compare also Moses' experience when he emerged from communion with God. His face reflected the glory of God with whom he had been communing as a man communes with his friend.

It is on the holy ground of Christ's prayer life that we learn that only through prayer that is face-to-face communion with God can we receive the grace indispensable for the transfigured life. The grace for that transfigured life is indispensable because it includes identification with Christ in his sufferings.

> I lay in dust, life's glory, dead;
> And from the ground there blossoms, red,
> Life that shall endless be.

The Mount of Transfiguration shows that divine glory is unveiled, and the divine voice is heard, only after the preparation of prayer that is communion. Here it stands revealed that for Jesus Christ prayer was communion. Prayer that is communion is the prayer that goes to God, not for what he gives, but for what he is. And in the prayer that goes to God for himself alone, God comes forth to meet and to greet the seeking heart, "a blessed invasion of God's Presence" takes place, and lo, an earth-born son is transfigured with heaven-born glory.

There is a path open to us along which lies the possibility of translating the truth and the reality of Christ's prayer life into our own lives. That path is the path of prayer; a path which Jesus Christ has marked out for us by his living example, as well as by his teaching. By his own present intercession for us, and by his indwelling our hearts by the Holy Spirit, he has provided a spiritual dynamic to enable us to walk that path of prayer which we have seen him walk. The pathway of prayer becomes the pathway of power. He stands upon that very pathway now. Let us, then, respond with glad obedience to our Lord as he beckons to each of us saying, "Follow Me." END

Prayer and America's Great Revival

ARMIN R. GESSWEIN

Just one hundred years ago, God awakened America coast to coast with the most phenomenal spiritual revival of her history. Everything about that movement seemed unusual: the time and place of its beginning, the pattern of development, the leadership, the methods, and the results.

For one thing, its origin was striking. Who would have imagined that a sweeping revival might get its start and shape from a little noonday prayer meeting? And the place was unusual: in the downtown bustle of New York's business world, on Fulton Street. There was its founder, Jeremiah Calvin Lanphier, an unknown business man who had come untrained to his new task as lay-missionary for the old North Dutch Reformed Church, and who later went unheralded for the meeting which he had begun. Most unusual was the fact that this simple prayer meeting was to become the pattern for later meetings for the great revival to follow.

HISTORICAL DEVELOPMENT

Much like today, the main characteristic of the times was amazing material prosperity combined with great expansion and turbulent political scenes involving ever new disturbances and agitations. This was "the golden age of our history" (Bacon). Entire cities and even states were springing up. Between 1845 and 1860 seven new states and four organized territories were admitted to the Union. Frontiers were pushing westward. Gold had been discovered in California. Railroads, telegraph and steamship lines were multiplying. Harvests were plenteous, and trade was prospering. Much new land was being acquired through the conquest of the Mexican War, and people were money-conscious, even money-mad. The boom was on.

But, with the increase of all this gain, there was a decrease of godliness, and zeal for religion was becoming lukewarm. Political strife was growing, and the oncoming Civil War was casting a shadow over the land. Suddenly, on October 14, 1857, the nation suffered a tremendous financial crash. Fortunes vanished into thin air, bankruptcy, failures, and frauds were on every hand, and men's hearts failed them for fear. God had lowered his boom.

Armin R. Gesswein has stirred ministers of many denominations to prayer and to a new burden for the spiritual revival of believers. Trained as a Lutheran minister at Concordia Theological Seminary, St. Louis, he took an active part in Norway's spiritual awakening in 1937 and 1938. He is director of the Ministers' Revival Prayer Fellowship which reaches into many American cities, and Chairman of the Spiritual Life Commission, National Association of Evangelicals.

THE EVE OF THE CRASH

Only six people—five businessmen and one clergyman—gathered for that first noon prayer meeting, on September 23, several weeks before the crash. The decision to hold the meeting daily also preceded the crash. Only God foreknew that the bank bust would give sudden impetus to prayer, and that the praying in turn would give birth to a great revival. In a few days every room of the three-story consistory building of the church was filled for prayer. Entrances choked up with crowds. The church sanctuary had to be opened, and every wall resounded daily with prayers, songs, testimonies, and exhortations. Hundreds were turned away, and because of this a committee of young men from the YMCA gained permission to open near-by John Street Methodist Church, where both lecture room and sanctuary filled almost immediately.

The meeting became a movement. Prayer meetings sprang up in many places: stores, shops, halls, warehouses, theaters, hotels, rooming houses, police stations, fire houses, YMCAs, churches, and ships at sea. Most of these were held for one hour at noon, and followed after the Fulton Street pattern.

Preaching services began for furthering the revival. But it was the prayer meeting which continued as the characteristic feature of the movement. Burton's Theater, for example, became the scene of great crowds who gathered nightly to give eager attention to the preaching of God's Word by ministers like Theodore Cuyler and Henry Ward Beecher. Their sermon themes, on repentance, faith, and practical religious duties, became also topics of social conversation, and ministers of all denominations took new hope in their congregations.

What was true of New York became true, in time, of every city, large and small, throughout the land. In a few months Philadelphia reported that more than 3,000 people were daily gathering at the well-known Jayne's

Music Hall, the largest number, it was said, ever to assemble daily for prayer in this country. Prayer meetings sprang up everywhere: in Baltimore, Wilmington, Washington, D. C., Richmond, Charleston, Memphis, Louisville, Cincinnati, Pittsburgh, Cleveland, St. Louis, Chicago (where Dwight L. Moody was beginning his work), and other cities. Henry Ward Beecher, then ministering in the Plymouth Congregational Church in Brooklyn, personally conducted many of the daily prayer meetings. Little wonder that he gave a large portion of one of his Yale lectures to this very subject.

In Boston the revival took possession of every pulpit except one (that of Theodore Parker). Evangelist Charles G. Finney was at this time holding revival meetings in the historic Park Street Church. He tells of a Christian businessman who had traveled all the way from Omaha to Boston. In an open meeting this gentleman reported that he had found "a continuous prayer meeting for 2000 miles."

Everywhere people wanted to pray. They would rather pray than hear preaching. A kind of spontaneous feeling about it prevailed: "We have had enough preaching for awhile—let us pray." All classes, ages, and characters of men assembled. Those present day by day were young men and women, lawyers, physicians, merchants, car-men, hod-carriers, policemen, firemen, butchers, bakers, porters, skeptics, gamblers, drunkards, hoboes, rich and poor, high and low, easy and uneasy—they all prayed. Episcopalians, Baptists, Methodists, Presbyterians, Friends, Reformed, Congregationalists and other groups gathered to contact the greatest unused power in the world. Prayer was offered by all and for all, and it was answered in marvelous ways. Glory dwelt in our land, and righteousness exalted the nation!

Audience participation made these meetings different. Songs, thanksgivings, exhortations, and many short prayers punctuated the hour. Some interesting rules governing the Fulton Street meeting were put up on the walls: "Prayers and exhortations not to exceed five minutes, in order to give all an opportunity. . . . Not more than two consecutive prayers or exhortations. . . . No controverted points discussed." But God had done a new thing. This sort of meeting was an innovation which set the standard and outlived all others, and still continues today, close to the spot where it began a century ago, on Fulton Street.

We shall consider some of the results—direct and indirect—that came from this prayer movement.

The immediate result was that the prayer meetings turned into a glorious revival that filled the churches. Conversions to Christ multiplied by hundreds and thousands. In less than two years 500,000 to 1,000,000 became Christians, and most of these were added to the churches. At the peak of the revival (in the spring of 1858) people were converted at the rate of 50,000 a week for a period of eight weeks. That was when our population was not much over 30,000,000. Several New England towns reported that not a single adult person could be found who was not converted. Many who received Christ as Saviour were remarkable characters, such as the famous pugilist Orville ("Awful") Gardner. Men of violence, gamblers, and infidels melted as before a mighty volcano.

Revival became the talk of town after town. It captured the press and even the headlines, crowding out stories of crime and slavery agitation. The New York *Evening Post* carried accounts of it daily. The New York *Daily Tribune* published "Revival Extras." It was common for New York businessmen to close their stores at noon and put up a sign, "Will reopen at the close of the prayer meeting." Many merchants who came to New York on business went back home converted, and would usually start their own prayer meetings at once, thus spreading the revival where they were in those areas. Such was the case in Philadelphia. There a young man under 21 started the prayer meeting after having visited one in New York. Later, in May of 1858, the churches of that city purchased a large tent in which for a period of four months were reaped a harvest of souls. Older Christians who had lived through previous revivals (the early 1800s, the 1820s, and the 1840s) said they had never witnessed such a visitation from God. They began to speak of this as "the *great* revival." Some called it "the American Pentecost," and others "the revival of revivals." Theodore Cuyler said it was "probably the most extraordinary and widespread revival ever known on this Continent." Talbot Chambers said "it may emphatically be called the *event* of the century." Bacon, a church historian, says "this Revival was the introduction to a new era of the nation's spiritual life." W. C. Conant says it was "the unprecedented awakening . . . which now casts all other wonders of the age into shade." Roger Babson writes, "Our nation was truly reborn in 1858."

SOME REDISCOVERIES

This movement of God marked three great rediscoveries for the Church.

First, it rediscovered the tremendous power of the *prayer meeting*. With the reviving of prayer came the revival. The prayer meeting was not the product of the revival, but the revival was the product of the prayer meeting. It became an integral part of the revival, and not merely something that preceded it or was added to it. The fact that hundreds of thousands were converted in prayer meetings brought a new kind of church life into being. It meant that these converts at once became prayer-meeting Christians, and that the significance of prayer meetings dominated the churches

of the entire United States for at least a generation.

Prayer was not everything, but everything was by prayer. In our day Billy Graham has explored this grand secret. One could call it the organizing principle of prayer which is the basis for all his evangelism. The greatest need of our churches today is a return to New Testament prayer meeting Christianity. We have forgotten that when Christ built the church, he built the prayer meeting.

As the other side of the same coin came the rediscovery of genuine *Christian unity*. This hidden treasure was also found in prayer. It came as a surprise, for it was not the original object of the noon meeting to unify Christians of different denominations. It was found that the Church was one, and no effort was made to found one Church. The Fulton Street and Jayne's Hall prayer meetings set a new seal of grand ecumenicity on evangelistic work from that day forward.

And the entire revival points a lesson for us in our quest for ecumenism today. It would tell us that true Christian unity is experienced only when men pray together. It is a love-unity and a faith-unity. Christ interceded for this oneness in prayer (John 17), and it was in a prayer meeting in Jerusalem that unity was first experienced. "These all continued with one accord in prayer and supplication" (Acts 1:14).

Scarcely in history had there been a revival so spiritually solid and sane. It was difficult to find fanaticism anywhere in the movement of those years. Doubtless, the secret was in the togetherness of prayer. If Methodists would meet to pray only with Methodists, their liberties might have more easily corrupted into licenses. But if they would pray with Presbyterians, and Baptists with Reformed, and Quakers with Congregationalists, etc., the law of Christian love would be fulfilled.

This revival also rediscovered *the layman* as the great local church evangelist. It was largely a lay-movement, and became a training school for a force of lay-evangelists, among whom D. L. Moody became the most eminent.

It was demonstrated that revival could come without great preaching, but it could not come without prayer. No oustanding leaders or great name evangelists were featured in this movement. Even pastors did little more than enter more fully and faithfully into the regular ministry of their congregations.

INDIRECT RESULTS

The indirect results of the revival, for communities and nations, are not so easy to trace fully. But they were as distinct and far-reaching as leaven working on the whole lump of society. The effects touched the social circles of community life, education, government, new institutions, various reforms, cultural standards, and new organizations whose enterprises belted the globe.

As in previous revivals, this one also found outstanding ministers and evangelists giving to establish new colleges to train young converts for the Christian ministry as well as all fields of service. We know that out of revivals have come many of our strongest colleges, such as Oberlin, Amherst, Rochester, Wittenberg, Connecticut Wesleyan, Ohio Wesleyan, Lane, Yale, Andover, to mention but a few. It was believed that Christian education would transform society, and what it could not directly transform, it would indirectly reform.

But did the revival avert the financial panic? Prayer was answered and the recession was stayed. Did the revival abolish slavery, or the Civil War? The answer *no* may surprise some people. The revival did not remove the war, neither did the war remove the revival. Both North and South experienced further revival during the war, and both set forth regiments with prayer. Never did the churches rise to such heights in sacrificial giving as during those turbulent times. In 1861 the revival broke out with unusual power among the troops around Richmond, Virginia, beginning with the wounded in hospitals and carrying out into the camps. Prayer meetings were organized, and great numbers were converted. This work was also encouraged by army leaders like Generals Robert E. Lee and Thomas J. ("Stonewall") Jackson. The revival brought healing to the wounds of war, and became a mighty factor in welding the nation into new unity and courage for reconstruction.

The revival also made clear the social aspects of the Gospel. Many of the revival measures, considered new and progressive in that day, went hand in hand with every humanitarian concern: good government, good education and culture, the abolition of slavery, and every kind of help for the poor, the afflicted, and the less privileged of society. Hospitals of many kinds were as strongly supported as Bible societies. Perhaps we should say, the revival made the second commandment stand out as strongly as the first: "Thou shalt love thy neighbor as thyself."

THE POWER OF PRAYER

Once again in history God had demonstrated the amazing capacity of prayer in pathfinding all his purposes. The prayer meeting gave us the great revival, and with it, a new Christian unity. The revival, in turn, gave us many social by-products. These, all taken together, put new leaven into our liberties and salt into the whole of our society.

After these hundred years, when living is so fluffy, praying so feeble, and much preaching so flabby, nothing is more renewing than to contemplate the wonders that God can work in all the earth through his simplest organic structure—the prayer meeting. END

A LAYMAN *and his Faith*

BUILDING CHRISTIAN HOMES

CHRISTIAN HOMES do not just happen. They are built, and only built, by Christians, men and women who sense something of the beauty, the wonder and the responsibilities involved.

After the Creation the home was the first institution established in the divine economy. Since that time it has been the central unit of the social order.

¶ In very large measure the character of the home determines the character of the nation. In the home young lives are bent, moulded and trained, and they are our citizens of tomorrow.

In Japan one sees dwarf trees, many of them representing birds, animals and even works of inanimate art. Nevertheless, they are living trees, dwarfed by a secret process, and their formations are determined by careful bending and pruning during the growing years. In like manner, whether for good or evil, the home is the place where the lives of children encounter those influences which in such large measure determine what kind of people they grow up to be.

When Hitler's forces threatened the shores of England, Winston Churchill, that sturdy old warrior and incarnation of the Britain that was, announced to his people: "I have nothing to offer you but blood, and sweat, and tears."

Building a Christian home can prove a battle, for Satan hates and fights against the efforts of those who would establish such an institution. Only consecrated parents know the blood and sweat and tears involved, for it means hard work, courage, steadfastness, sleepless hours, wrestling in prayer.

But they do not work alone.

¶ A Christian home means first of all that Christ is the Lord of the home and that he has pre-eminence in the lives of those who live there.

Immediately after entering Westminster Abbey one notes the tomb of David Livingstone, located in the place of conspicuous honor by a nation that recognized his greatness and the contribution he had made in opening a continent for Christ.

What kind of a home did Livingstone come from? A biographer writes: "The home in which David Livingstone grew up was bright and happy, and presented a remarkable example of the domestic virtues. It was ruled by an industry that never lost an hour of the six days, and that welcomed and honored the day of rest; a thrift that made the most of everything, though it never got beyond the necessities of life; a self-restraint that admitted no stimulants within the door, and that faced bravely and steadily all the burdens of life; a love of books that showed the presence of a cultivated taste, with the fear of God that dignified the life which it moulded and controlled."

¶ Since that time great changes have taken place. No one would care to return to the rigorous living of even a century ago, but we should never forget that the marvelous gadgets which are a part of house-building today cannot of themselves turn that house into a home. The spiritual and moral values that make men and nations great are to be found within those individuals who turn to God for his divine blessing and help. Such values are an integral part of the Christian home.

In the Old Testament we read of the patriarchs that they "pitched their tents, digged a well and built an altar." But today how many there are who pitch their tents and dig their wells but make no provision for the spirit! The altar is never built.

There are millions of houses scattered across America, many of them fabulous in their appointments for gracious living, but many of them are houses only, not homes.

A house is built with materials—brick, stone, wood, plaster, etc. It is made with *things* and furnished with *things*. A Christian home is built with faith in God —with love, unselfishness, consideration, patience, prayer, work and praise. It may be very humble; it may be a mansion.

¶ Training children is one of the greatest privileges and responsibilities of parents, and Christians must never forget that no child has been trained properly until Christ is pre-eminent in his or her heart.

Christian training of children is a responsibility that cannot be faced too soon. Some time ago a woman asked a psychologist: "When should I start training my child?" "How old is he?" she was asked. "Five," she replied. The psychologist said: "Madam, hurry home, you have already lost five years."

But are we this wise? There are many who think young children are too young for instruction about the things of God. However, those who have tried it know that little ones avidly listen to Bible stories and absorb their implications, and at a very early age God and his Son become wonderfully real to them.

¶ In a Christian home probably the greatest single influence on children is a realization that their parents want them to know Christ more than anything else in this world, and set such an example in their own lives. If Christ is given a secondary place in the life of parents, and in their ambitions for their children, the latter know it and no amount of talk can erase from their minds the fact that Christ is *not* first.

A Christian home should be the happiest place in the world. There one should find the right perspective toward life. Interesting books, carefully selected for adventure, instruction and cultural value, should be in the bookcase. Games, with the parents joining with their children in the fun, should form part of home life. Youthful friends should be made welcome, and profitable amusements can well be found away from the TV or outside influences.

The family altar, with daily prayer and Bible reading, is one place where children learn the difference between temporal and spiritual values and where the source of man's ultimate responsibility is centered. Paul, writing to Timothy, said: "And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation." Happy are those children whose parents have done as much for them.

¶ A Christian home is held together by the cement of love. As Edgar Guest so truly wrote: "It takes a heap o' lovin' to make a home." This means love of God, of each other, of other people.

Some time ago a man observed a snake taking baby birds from a nest while the mother bird frantically tried to drive it away. The nest was across a stream where the observer could not render assistance and he could only say: "Oh mother, you built your nest too low."

Only Christian homes are built high enough to protect all concerned. Only those homes where God is given his rightful place can so qualify for his promised protection.

A Christian home is built on the solid rock of Jesus Christ. It is instructed in the Word of God. It is sustained by the power of prayer and by a close walk with the Lord.

L. NELSON BELL

WHAT OF TOMORROW?

The writer was recently invited to sit in a group called together to hear a recording produced by some Army officers to whom had been assigned the task of ascertaining why so many American prisoners of war in Korea succumbed to "brain washing" and as a result collaborated with their captors.

It was a depressing experience. This report is the result of several years painstaking study; of personal interviews with hundreds of our men; a study of the backgrounds of these men; and also an appraisal of Communist reports and material which fell into the hands of our intelligence.

Several things stand out in these findings.

Thirty-two per cent of those captured died under the rigors through which they passed. Of the remaining number thirty-three per cent eventually collaborated with the enemy.

A study of the latter group revealed a number of startling facts; conditions which can well have a serious effect on the future of our nation, either in peace or war. The majority of these men seemed to have lacked (a) Spiritual and moral convictions; (b) Understanding and appreciation of the American heritage; (c) Discipline in the sense of a basic concept of right and wrong; (d) An understanding of Communism and its propaganda methods.

Many of these men came from broken homes while few of them had Church training or religious ties.

It is interesting that this report repeatedly laid stress on the value and importance of home and Church training, repeatedly speaking of the Sunday School and Church and urging a return to both the values of the past and the effective means of transmitting those values.

As we listened to this report (which lasted for an hour and a quarter), there gradually developed in our mind some steps which seem imperative for us to consider. These fall into the *physical, political* and *spiritual* fields.

Physical. We hate to admit it but America has become a land of softness. Easy living, transportation by car, long hours before a TV or watching sporting events, all have conspired to take the hardness from our muscles while other things have taken the convictions from our souls.

During our visit to Korea last winter we visited one of the Turkish units near the DMZ (Demilitarized Zone) and heard tales of the hardness of these troops. In one POW camp in North Korea it was reported there were 1,657 American prisoners of war and 300 Turkish soldiers. 450 of the Americans died from the rigors through which they passed. *Not one* Turk died although subjected to the same privations.

Some months ago one of our leading news weeklies gave a report showing how greatly European youth excels American youth in health and stamina. There young people *walk* to school or travel for miles by bicycle. Few of them know the luxury (?) of sitting at home watching TV and eating ice cream. America may have the highest standard of living in the world but it is not necessarily the best standard for the developing of youth.

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Political. By a strange change of emphasis in history, patriotism has become passe in some circles. Love for country, pride in her achievements and a patriotic thrill at the sight of the American flag is something which in past generations was encouraged and without which man became suspect. Much of this has changed and it is not good.

Little wonder that young men brought up without proper indoctrination in American tradition and national appreciation fell prey to the clever propaganda of the Communists. Confronted with allusions to "capitalistic dupes," "slaves of Wall Street," etc., etc., these young men did not know how to answer. Too few of them had learned that while the workers of Russia may own the factories *it is the workers of America who own the things produced by the factories.*

In fact, much in American education which leads to a proper appreciation of our land had been left out; and, along with superficial education there has gone hand in hand a lack of those disciplines which strengthen both body and mind.

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Spiritual. The most significant part of the report referred to at the beginning of this editorial had to do with the recognized need for spiritual and moral training.

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CHRISTIANITY TODAY congratulates its Executive Editor Dr. L. Nelson Bell, whose editorial "What of Tomorrow?" received the Freedom Foundation's George Washington honor medal and $1,000 top award in the Editorial Category. The award-winning editorial is reprinted above from *The Southern Presbyterian Journal* (June 19, 1957 issue), in which it first appeared.

Such training begins in the home and is augmented in the Sunday School and Church. That the Army should turn to the Christian home and the Church for help is a credit to those who have made this study and a tribute to our historic faith.

Shall we fail our young people and our nation in this? Few there are who would wilfully neglect a responsibility; but as we look at our land today, with its millions of broken homes, its emphasis on sex, its glorification of crime and brutality on TV and over the radio, its book stalls crowded with young people (and older ones too), avidly reading the lewd literature to be had for a price, what are we doing to effectively combat this degenerative process?

We would not for one moment minimize the much fine work which is being done already. But we must not be blind to the fact that the conditions faced by this hard-boiled Army study are not yet being met head on. Nor do we believe they will be met until we begin as individual Christians, trying by God's help to make our own homes as Christ would have them be, then as local churches and communities take steps to make an impact for Christ and his Kingdom.

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The future is not bright because that which we face is so difficult. A pattern has been set, a trend established and the pattern must be broken and the trend reversed.

Instead of physical softness we need hardness.

Instead of political ignorance we need a genuine patriotism for which men will die.

Instead of spiritual and moral decay we need good soldiers of Jesus Christ.

Can such a change take place? Yes, but only by the grace of God coupled with the determination of men and women who see the situation for what it is, the future for its inevitable debacle, and the Christ who can make all things new.

PIETY AND RELIGIOSITY IN THE NATION'S CAPITAL

Religiosity is overrunning American life. A polite nod to "spiritual and moral values" lends respectability to the closing paragraphs of almost every public address. Church attendance is socially and culturally the accepted thing. Whereas Nicodemus once needed forgiveness for approaching Jesus in the shadows of night, modern men displease him by hiding in the shadows of the Sunday crowd. Almost indispensable to public relations strategy today is "the religious angle." Political speeches, labor programs, business advertisements seek participation in the province of piety.

It is perhaps easy to become cynical on the subject of spiritual earnestness in these matters. After all, the climate of American politics is preferably pro-religious rather than anti-religious. It is better that American labor should seek religious justification for its programs than that the labor movement dismiss religion as the opiate of the worker. Better, too, that American advertising should explore a point-of-contact with the world of the spirit and not simply with the world of mammon and sex.

But this "religious temper" may become as venturesome and vulnerable as an irreligious spirit. For any age that no longer knows the distinction between true and false religion is not far from the kingdom of irreligion.

Sometimes it is doubly difficult to escape the temptation to pessimism over spiritual exhibitions in Washington. Many signs disturb the spiritual horizon. The wearying round of conferences and speeches and resolutions, each with its considerate bow to one or another of the national pressure blocs, many of them attended by the same group of professional opinion-makers, shapes a negative attitude. The constant "leveling" of Christianity to a flabby and flat religious neutrality suppresses the scandal of the Gospel. Secular forces in turn readily exploit professedly Christian agencies for their own private programs. Sometimes such developments take place with the enthusiasm of Christian leaders, who welcome these trends as evidence of their acceptability if not their spiritual penetration.

The annual prayer breakfast for the nation's President, cabinet officers, the courts, members of Congress, government officials, and for delegates and representatives of the sponsoring movement, International Christian Leadership, reflects something of this religious ambiguity in American life. For six years it has dramatized the conjunction of spiritual and political values in the Republic. The inspiration of President Eisenhower's personal presence has been lacking the last two years, once because of an emergency cabinet meeting, and most recently because of an annoying cold.

The spectacle of America's national leaders hushed reverently during the invocation for God's blessing, the devout reading of Old and New Testaments by men high in the echelons of government service, the sincere recognition by program participants that the world now wages spiritual and moral warfare involving the destiny of all men and nations, the heartfelt prayer of dedication voicing the indispensability of divine help and redemption—these are high moments of this annual prayer breakfast. The spiritual note often struck in the smaller House and Senate breakfast groups, moreover, is heartening.

But another aspect of this affair reflects the marked intrusion of religiosity into American spiritual life. The tendency to applaud religious sentiments more than to appropriate them, to exchange spiritual views

rather than to recognize evangelical priorities, is a besetting indiscretion. This tendency has so marked some recent gatherings that one wit commented that while international leadership was conspicuous at the prayer breakfast, Christianity had overslept.

A year ago Conrad Hilton, many years host to the prayer breakfast, used the occasion to propose an invitation to diplomatic representatives of non-Christian religions—two Buddhists, two Shintoists, two Mohammedans, two Hindus, and so forth—in the hope that this association would rally an anti-atheistic bloc within the United Nations. In Mr. Hilton's words: "I see good in inviting these men who believe in God but who are not Christian to break bread with us, a non-sectarian Christian group, to join us for breakfast and conversation, children of a common father." Mr. Hilton's use of the prayer breakfast to project this program merely indicated how little he grasped the uniqueness of Hebrew-Christian revealed religion. The apostles had no contacts with Buddhists and Hindus but they left little doubt by their message in the synagogues of the essence of Christianity.

This year the prayer breakfast again became an occasion for intruding a marginal program. This time Charles E. Wilson, formerly head of General Electric, took opportunity to offer facilities of The People-to-People Foundation, which he heads, for an international forum to exchange views on human survival in the age of space and atoms. Mr. Wilson later told the guests that he believed such a congregation of world thinkers "will receive the prayerful support of bewildered man as he seeks Divine Guidance in his churches, synagogues and mosques in these troubled days." Vice President Richard Nixon, in his few remarks at the prayer breakfast, eagerly endorsed Mr. Wilson's proposal, stressing the importance of supporting the People-to-People program in view of the challenge facing the Free World. Nobody present at the prayer breakfast was disposed to doubt Mr. Wilson's emphasis that a meeting of cultural leaders on a person-to-person basis would hold many advantages over diplomatic meetings of government teams "instructed to reach preconceived conclusions for transient propaganda purposes of which the world is sick and tired." But many thoughtful Christians at the breakfast privately doubted that international Christian leadership coincides with what the People-to-People program embraces.

To many participants in the sixth annual prayer breakfast, the highlight came, appropriately enough, in the moving prayer of dedication by Richard C. Halverson, ICL's associate executive director. The prayer was more than a humble plea for God's help in an hour of national trouble; it voiced the way of survival that the American Republic may easily miss by its trust in man-made programs of salvation, and the road of escape that many Christian organizations today too frequently obscure:

> Our heavenly Father, we gather here this morning at a time in world history when we see, as perhaps no other generation has seen, the futility of human effort without Jesus Christ, God's Son. We know that thy Word demonstrates again and again from Genesis to Revelation, the futility of human effort and we thank thee our Father, that thou hast made redemption possible through Jesus Christ, the Lamb of God that taketh away the sin of the world.
>
> We thank thee that in his love he laid down his life that we might be reconciled to God and redeemed forever. Wilt thou forgive us our Father, for the stupid human pride that lets us make the same mistakes over and over, generation by generation, civilization by civilization, the mistake of trusting the institutions of men, the programs of men and the systems of men. Oh Father, deliver us from that mistake today.
>
> Thou hast blest our nation beyond the wildest human aspirations and yet we go on in our pride, in our indifference to thee. Our Father, we pray that thou wilt bring upon us a spirit of repentance and confession of sin and the acknowledgment of our desperate need of Jesus Christ. Help us to understand what thou art trying to teach us in thy Word. We cry peace, peace, when there is no peace . . . and there can be no peace if we will not accept the Prince of Peace.
>
> So we dedicate ourselves to Him this morning, the One whose name is above every name, that at the name of Jesus every knee shall bow of things in heaven, things on earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. We dedicate ourselves to him, our Saviour, our Lord, our God. We pray that he shall march through these conference halls these days, through our nation, that men will see him and love him and trust him and obey him. We ask this in his name and for his sake. Amen.

SCIENTIFIC DOGMATISM AND SPIRITUAL AGNOSTICISM

In the swift race for scientific might and skills, the West forgets the fact that its own decline is due to neglect of the supernatural world, not to ignorance of the world of nature. What men do with the laws of God, more than what they do with the laws of nature, determines their ultimate destiny.

Respect for the great facts of revealed religion is being unwittingly, if not consciously, undermined today by some leading scientists whose professional distinction has lifted them to wide contemporary influence. Scholars must indeed distinguish scientific and religious truth. But these men do so in an objectionable manner damaging to the Judeo-Christian revelation. They imply the superiority of scientific truth to religio-moral truth. With seeming humility, they properly acknowledge that scientific knowledge is relative; with underlying dogmatism, they consign religious knowledge to a wholly different order, to the realm of faith as *contrasted* with knowledge. In so doing they conceal the

indebtedness of all truth to faith; they obscure the Hebrew-Christian emphasis that revealed religion rests on superior knowledge; and they say things about the spiritual-moral world that prepare the way for the naturalistic assault upon faith in God and the supernatural.

A recent example may be found in the National Broadcasting Company's televised Wisdom Series interview of the distinguished scientist Vannevar Bush by James Kelso:

MR. KELSO: Here is a field in which I suppose a great many people have been agnostic; do you feel there is something in faith; faith in things men cannot understand but have to accept them? What is your feeling about science and religion? You were brought up in a clergyman's family; has it ever posed you any problems?

DR. BUSH: No, not in the way I think you mean. Let me say this, there are many scientists who are very deeply religious, many of them. The general belief is that is not so but I could name you many scientists who are very devout men. But science and religion are two utterly different things. There is no conflict between them, of course. Religion starts out with many things and takes them on faith or by divine revelation and it accepts these as absolute and takes all deductions from these. On the other hand, science starts by observing, by studying facts, and from them it reaches conclusions. It does not feel it is establishing absolute truths, but hypotheses. . . . They are quite different.

MR. KELSO: You think they should occupy separate realms and not be mingled?

DR. BUSH: They can't help but occupy separate realms. A man who is a good scientist may be deeply religious but that is a matter of his own background and views.

Whoever reflects on this adjustment of the modern controversy between science and religion will note that peace is preserved by depriving theology of the right to speak to the scientific realm, and by withholding scientific theory from answerability to religious judgments. That may be—and unfortunately is—the way many contemporary scientists (and multitudes of young people these scientists influence) bracket these two realms. But the Hebrew-Christian view of God and the world can give these notions no quarter. It affirms that "the fear of God is the beginning of wisdom." It proclaims that the Logos come in the flesh is the supreme revelation of the Father and the key to understanding history, nature and man. Whoever does not see that the heavens declare the glory of the one true God will soon yield the universe to the service of false gods. A view that banishes God from proper relevance in the space-time world is on the way to crowding God from the eternal heavens as well.

REALIGNMENT OF NATIONS IN THE MIDDLE EAST

One of the most significant events of our generation may have taken place recently with press notices far less extensive than the event warranted.

The joining of Egypt and Syria into one nation, one political entity, may prove of gravest importance. The possible addition of Yemen to this new alignment also adds its own interesting potential.

One look at the map will show this new nation to be an unnatural union. True, both Egypt and Syria are in the Arab bloc, but they have no common geographical border. Furthermore, to the North and West of Syria lies Turkey, an able and valiant foe of Russia. To the south of Syria lies Israel, also militarily potent and friendly to the West. South of Israel lies Egypt. Now Nasser heads the new country in the role of virtual dictator.

Syria is definitely pro-communist and her arms and equipment come from Russia. Recently the Premier received a present of a luxurious private plane from Russia. Nasser is not a communist but for the sake of expediency he sides with Communism against the West. He is able, scheming and aggressive, and is working assiduously to form a strong Arab bloc against the West.

The Middle East is probably the gravest danger spot in the world, and for one reason or another the eyes of the world are turned in that direction. To the Christian it is the place where, geographically speaking, revealed religion had its origin. Many Christians firmly believe that prophetic history will have its ultimate denouement in that area. To the world as a whole it is one of the greatest single sources of oil—and the world operates on oil and its derivatives today.

The situation is further obscured by the proposed formation of a rival Arab bloc, Iraq and Jordan taking the lead in this movement. That this may weaken the Baghdad Pact is a probable side-effect which will cause new adjustments affecting security in that part of the world.

Behind world problems lies the fact that financial assistance is being given these smaller governments either by America or Russia. Under the polite term of "aid" a form of international bribery undermines the entire structure of the international relationships. As of now America's wooing of the Arab world has frequently seemed woefully inept.

This is no time to attribute blame for present developments. But the fact remains that America brought pressure on Britain to evacuate her bases in the Suez Canal area.

When Nasser seized the canal we failed to exert adequate pressures to see that international commitments were kept. Later we exerted strong pressures on Britain, France and Israel when they belatedly took action against Egypt.

All of this is a part of the background. Future developments may prove of the gravest world significance.

END

EUTYCHUS and his kin

THIMK CONTEST

That THIMK! sign has tickled advertisers, who have thumk up a whole deck of ironic placards. Doc Bromyde, our druggist, showed me his stunning collection, from a supplier who keeps pharmaceuticals moving on the spoof.

Delighted to help you out—there's the door.

I would like to compliment you on your work—when will you start?

Whistling home with my aspirin, I passed the illuminated board in front of the Gospel Tabernacle. In bold moveable letters was the message: *Welcome, Friend. Sing and Smile and Pay.* I stopped whistling, walked up on the lawn to investigate. An "r" was in the bottom of the sign case.

That was reassuring, but it set me to thimking. Sooner or later ecclesiastical thimkagrams will be on us. Remember the sign on the Third Street Church? *A pedestrian is a married man with two cars and a teen-age daughter.* That admirable bit of kerygma had been chosen by the sexton from a mimeographed treasury of gems kept with the alphabets for the sign board.

Since it was next to last on his list, there is a man who will go across the board with thimkagrams before the imk is dry on the first release he gets.

Today is the tomorrow you worried about yesterday. That one has been popularized in sacred song and has a future as long as its past.

After much thought, I am pleased to announce a THIMK contest. No entry may be longer than ten words. Address them to THIMK, Eutychus! care of this magazine. The winners will receive a plaster plaque with the legend, "I thought!" Remember, *Sharing pays, when you own the shares!* Your contributions will raise the level of the abysmal. The losers will render even greater service toward killing this whole thing off.

And perhaps someone will think of a better source of bulletin board barbs.

EUTYCHUS

DIFFERENT FIELDS

Leitch's review of Hebert's book on Fundamentalism seems to me a typical piece of "playing on different fields," a failure of joining issues with the author.

Hebert saw the possibility of discussion with conservative evangelicals. He stated at the beginning and the closing of the book that it lay in the spirit of Christian fellowship. Leitch took this to imply that fundamental issues are therefore to be ignored. Is this really so? For the point was just what these fundamentals are, and whether the differences in question, upon examination, are such as to preclude Christian fellowship, or friendly conversation.

This is why the claims of *The Fundamentals* were taken by Hebert seriously as an acceptable point of entry into the discussion. In comparison with them he stated what to him constituted the fundamentals of the Christian faith, to which evangelicals today might agree. On this basis one could hope to locate and define in an intelligible context the main question at issue. This is the question concerning the nature of biblical truth, and Hebert dealt with it at length, showing the strength and weakness of the high doctrine of Scriptures, and relating it to the evangelical ethos as a whole, which he also evaluated before he closed the discussion.

Is such an approach to the problem not reasonable and clear enough for the reviewer? Instead of giving his readers a semblance of the substance of the argument of the book, Leitch made it appear to be an incoherent mixture of false charges and minor issues, thereby dismissing it as making no contribution to the discussion in the main. This seems to me a convenient way to dodge the main issue Hebert raised so unmistakably in the book.

It is this: Does the doctrine of verbal inspiration (the mark of "Fundamentalism") not involve a "materialistic" view of truth, or an intellectualistic conception of revelation? Can either of them be justified on biblical grounds? Finally, the question was also raised whether a high doctrine of Scriptures (mark of evangelicalism), like a high Christology, may not fall into the danger of monophysitism.

On such central questions our reviewer did not say a word, not a word of information even (except some vague reference to Warfield's work in the past, and some kind of "Q.E.D." in the future). Was the review meant to show that there is a set of rules that makes it impossible to play with a visitor even in the home field?

Divinity School PHILIP SHEN
University of Chicago

● Dr. Leitch did acknowledge that certain of Father Hebert's criticisms of Fundamentalism are well-founded. But he stated that while Hebert rightly posed the question of inspiration as central in the discussion of Fundamentalism, he misrepresented the fundamentalist doctrine of Scripture. Thus the real issues were not properly faced.—ED.

BAPTIST CHALLENGE

A move was made in 1957 when Southern Baptists entered New York City with organized work. Some are asking, "Why are Southern Baptists in New York?" There are a number of reasons. . . .

More than half the people of this vast metropolis of eight million souls are not connected with any church of any kind. It therefore constitutes a great mission field.

Though New York is not the world's biggest city, in New York more different races impinge on each other than in any other city in the world; and Southern Baptists have an extensive program of ministry to racial groups.

In New York the housing pattern for the next 50 years is now being fixed. The city is engaged in a redevelopment program in which within the next five years thirty-five church buildings will be torn down and land cleared for huge housing projects. As this program proceeds, land is offered in these housing areas. . . . During the past three years such offers have been declined because denominations were not ready to act on them. Already Southern Baptists have been warmly welcomed by those who hope we can do something about the situation. . . .

Baptists have an historic witness to the fact that the church is a fellowship of New Testament believers and is not a sectional or a national thing. This was the emphasis of John Smyth in Holland 350 years ago. So Southern Baptists move into this area of need not as invaders but as allies with all who are seeking to pro-

mote the cause of Jesus Christ, believing "there is no competition between lighthouses."

No other Baptist group is promoting a program of church-sponsored missions in greater New York and there are vast residential areas where Baptist churches of any kind are non-existent in the "world's largest concentration of urban development."

In their program to evangelize America and establish 30,000 churches and missions between now and 1964, Southern Baptists, as America's fastest growing major denomination, believe they have an obligation to America's major city.

Southern Baptist Chapel PAUL S. JAMES
New York City

Some of us might fear that Dr. Dawson is getting perilously near to wishful thinking when he says that our Convention is a "representative, deliberate" body. I'm a Southern Baptist but I could wish that our Convention were a little more that way. . . . E. H. PURYEAR
First Baptist Church
Independence, Virginia

CHRISTIANITY TODAY (Jan. 20 issue) had a number of encouraging articles . . . you are to be congratulated . . . especially for the editorials. . . .

In view of the considerable amount of energy, money and means put into religious effort, is it not time that we ask ourselves "What makes religion, especially Christianity 'click'? Have we been going in the right direction?" . . .

It is refreshing to be told . . . that some are seeing the light . . . perhaps a little dimly, but nevertheless the tendency is in the direction of biblical theology. Let us pray earnestly that the tendency will reach flood tide before very long. . . .

I happen to be a member of a Southern Baptist church. The article "What Future for Southern Baptists?" made interesting reading. On second thought, however, its content gives little of which to boast. . . . When we consider our numerical membership of 8,750,000 we may feel strong, but we are not necessarily so when . . . in the past year the total contribution to missions was just over 14 million dollars, a per capita rate of about $1.60 per year. Many . . . denominations far exceed that.

Our goal is 30,000 more churches by 1964. Perhaps it would be better had we put the goal in terms of people, say 3 million people won to Christ or 100 for each of the new churches. While our Home Missions effort shows some vigor, our Foreign Missions effort involves only one missionary for each 8750 members. We might better set the figure at one missionary for each 875 members—small enough goal. Yet that would mean 10,000 missionaries. So it seems we have our work cut out for us, and that can be said of many another group. . . .

Washington, D.C. M. C. LARSON

SEPARATION, PENETRATION

Penetration is not the answer but separation. . . . We may not agree with all that separationists like McIntire, Rice, and others say, but they, like Luther and Calvin, are at least identifying the enemy and warning God's people about him. . . .

ROBERT A. WILDEMAN
First Bible Presbyterian Church
Woden, Iowa

When I read your editorial, "Theology, Evangelism, Ecumenism," (Jan. 20 issue) . . . I knew I must write you. That is one of the finest, most pertinent editorials that I have ever read in a religious periodical. RALPH EARLE
Nazarene Theological Seminary
Kansas City, Mo.

EVANGELICAL RADIO

The report . . . entitled "Evangelical Broadcasting Outlook" (Jan. 6 issue) is most interesting. I particularly appreciated the attempt of the author to present a balanced view. . . .

I was somewhat disturbed . . . to see the biased reporting quoted from *United Evangelical Action* . . . involving Station WGY. . . . I took the opportunity to visit WGY to discuss the new policy with the management.

I found that they were not at all antagonistic to evangelical programs. . . .

It seems that this attitude on the part of many evangelicals is doing more harm toward disturbing their relations with the broadcasting industry than the things which they fearfully suspect on the part of other groups. . . .

PAUL A. HOPKINS
The Evangelical Foundation
Philadelphia, Pa.

IN THE FACE OF DEATH

In a sense every patient that we meet is dying. That is the only really certain thing about our entire life, and in a special sense those who are without Christ are truly "dead men on furlough." I feel that our basic attitude toward the living dead around us should be the same as our attitude toward the dying dead in the hospital.

For the Christian patient death is a great victory. It is our privilege as Christian physicians to enter into that wonderful encounter with Christ and help make the last mile a truly victorious one. And those who are at death's door without Christ as Saviour and Lord must never pass through without some word from the Christian physician in attendance. Certainly God is capable of changing the heart of the patient dying in darkness just as he moved the dying thief on the cross and quickly translated him to paradise. RALPH BLOCKSMA, M.D.
Grand Rapids, Mich.

May I submit several facts to supplement what was set forth re the believer's death?

Death is behind the believer, in that he has been identified with Christ in His death unto sin (Rom. 6, etc.).

The believer's life is already beyond death, "for ye are dead, and your life is hid with Christ in God" (Col. 3:3).

In that God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6), for those in Christ the gap has already been bridged, and it is just as simple as Paul puts it: "Willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8).

MILES J. STANFORD
Deeper Life Publications Director
Warrenville, Ill.

PRESERVING THE BALANCES

I like the balance of learned articles and sermons. Each refreshes the other. . . .

First Church of God D. J. SHAFFER
Pocatello, Idaho

Without any reservation . . . your publication is the best periodical crossing my desk. ERNEST J. MOEN
Menomonie Gospel Tabernacle
Menomonie, Wis.

It is one of the most . . . . if not the most valuable magazine that comes to my desk. . . . Like especially your book reviews, your "Bible Book or Text of the month" . . . . EDWARD RICE
La Paz, Bolivia

I do not have words to express the blessing it has been to me this last year. I have looked for twenty years for just this kind of help in the work of the pastorate. . . . THOMAS W. DOVE
Second Baptist Church
Arkadelphia, Ark.

● CHRISTIANITY TODAY wishes to thank its fine family of subscribers, almost 30% of whom renewed their charter subscriptions before actual expiration date.—ED.

EVANGELICAL PIETY AND CHRISTIAN ART

WARNER E. SALLMAN AND HIS 'HEAD OF CHRIST'

Authentically biblical?

What is perhaps the most widely known and loved pictorial presentation of Christ, at least among Protestants, is what has become popularly known in the last 25 years as Sallman's *Head of Christ.*

Adverse criticism has stalked the rise of Sallman's work continually. Some art experts have found fault with the painting even as it was becoming world-famous. First its originality was challenged, then its stature as true art.

Now there are more misgivings. Even if the work is original, even if it has inspirational qualities founded in evangelical piety, a further question is posed: *Does the work represent authentic Christian art?*

Warner E. Sallman, now 65, is a humble commercial artist, of Mission Covenant church background. His Christian devotion is forthright:

"I believe everyone who has committed himself to Christ our Lord desires to serve him with whatever gifts or talents he may possess. On this premise, with Jesus Christ as my guide, it has been my goal to yield whatever abilities God has given me to his honor and glory. It seemed that my talent for painting and illustrating developed in me from early youth, and by divine direction I was led step by step toward a ministry of Christian art. I give God the glory for whatever has been accomplished by my efforts to bring joy and happiness to people throughout the world."

Sallman did not always want to be an artist. During childhood he had entertained aspirations of being a physician, then a minister. But his bent for art prevailed. Aided by the encouragement and instruction of Christian parents, young Warner Sallman produced his first oil at the age of 10. The young artist's professional training included night classes at the Chicago Art Institute.

It was while he was attending YMCA Bible lectures that he heard *Dr. Charles Ray Goff* of Chicago's Methodist Temple portray Jesus not as a weakling, but as young and vigorous and strong of face and spirit. During a restless January night in 1924, facing a deadline for a magazine cover sketch, the picture emerged that roused Sallman to produce a three-inch charcoal image which eventually became the phenomenally popular *Head of Christ.*

The work did not gain any remarkable recognition until 1933. Sallman did not paint the *Head of Christ* in oils until 1940.

The artist's connections with evangelical Protestantism gave his effort immediate welcome in devout independent and fundamentalist circles. The Kriebel and Bates publishing firm of Indianapolis, Indiana, took up the promotion to achieve even greater success in the major denominations. Public acceptance snowballed.

Nearly 100 million copies of the picture have been sold the world over. Catholics and Protestants alike point to the work as a choice example of contemporary inspirational art. The popularity spilled over so that other Sallman paintings also gained widespread recognition. The artist has produced 20 different settings of Christ.

The attending publicity made Sallman himself world-famous.

Professional Doubt Prevails

A number of artists, however, have never been convinced. It has been 15 years since a former professor of art at Wheaton College questioned the painting's originality, noting a similarity to *Christ of the Humble,* by L'Hermitte, now hanging in the Boston Museum of Fine Arts.

Says *Dr. DeWitt Jayne,* now art director for the *American Mercury*:

"Sallman didn't even have the draftsmanship to make a good copy of it."

It is 34 years after the three-inch sketch was scrawled at a bedside. The latest case against it takes form in a question as to its authentic Christian character. Does Sallman's *Head of Christ* actually say, as Kriebel and Bates would have it, that "Christ was, and still is, the solution to every problem, the supplier of every need, and the master of every situation"? Does the painting stand in the tradition of humanism or idealism rather than of evangelical art? Is this another example of Renaissance art, a humanizing of Jesus? Does Christ's deity shine through his humanity? Is this evangelical art?

Is It "Rugged," or "Weak"?

The publishers say Sallman has produced an interpretation of Christ as "the more rugged type." Many critics refuse to accept this.

In the current issue of CHRISTIANITY TODAY, a Lutheran scholar, *Dr. Robert Paul Roth,* voices one of the sharpest criticisms (page 8):

"In Sallman's *Head of Christ* we have a pretty picture of a woman with a curling beard who has just come from the beauty parlor with a Halo shampoo, but we do not have the Lord who died and rose again!" (*Continued on page* 32)

A Climax in Missions

"This is harvest time for Latin America."

Evangelist *Billy Graham,* just returned from a Latin American campaign tour, says many of the decisions for Christ recorded in his team's swing through 17 countries could be traced to the groundwork laid by missionaries.

Graham paid tribute to the missionaries in saying that they were now seeing the results of many years of hard work.

"Protestantism has some of its strongest leadership in Latin America," he added, describing the work of the churches as "virile and dynamic."

Graham sees a shift to Protestantism in such countries as Guatemala, Brazil, Chile and Puerto Rico. He predicts some of these nations may be predominantly Protestant within 20 years.

The evangelist and his team preached in 21 cities during the 28-day tour covering 6,000 miles. The campaign closed in Mexico City, where some 25,000 jammed Mexico Arena while another 15,000 stood outside to hear Graham's final campaign sermon.

A total of 3,100 decisions were counted in the two-day Mexico City crusade, among them at least 200 Americans.

Graham's Latin American sermons were directly heard by 398,950 (through Spanish interpreters in many cities). His messages were augmented by those of his associate evangelists, who spoke to another 499,630 persons with 6,494 recorded decisions for Christ. Total decisions at meetings of all team members were estimated at more than 15,000. All of Graham's appearances drew crowds which set records for Protestant events in the respective localities.

The Graham tour through Spanish-speaking countries was co-ordinated by the Latin America Mission, under the personal leadership of General Director *R. Kenneth Strachan.*

Graham described some of his rallies as the most colorful he has held anywhere. Indians in full costume traveled great distances to attend. Thousands slept in yards and alleys. Many could not understand the languages, but were encouraged by the crowds and gratified to learn how many others shared their faith. Some of the Indians had never been to a city before.

While Graham was on tour rumors spread through the United States that some of his team were ill. The evangelist called the reports completely false. For this week, he scheduled talks at Vassar and Smith colleges.

PEOPLE: WORDS AND EVENTS

Formation: For co-ordinating effort in national and international temperance issues, a new Interdenominational Committee on Alcohol Problems in Washington. The committee eventually hopes to represent 40 churches with membership both in the National Association of Evangelicals and the National Council of Churches.

Appointments: As president of the Protestant Council of the City of New York, *Dr. Gardner C. Taylor*; as moderator of the Presbytery of Newark, New Jersey, the *Rev. C. Lincoln McGee.* Both are the first Negroes to serve in these capacities.

Tracts: More than 20,000,000 produced during 1957 by the American Tract Society.

Appeal: For 10,000,000 pounds of clothing by the end of the year, by Church World Service, to help alleviate needs at "a level of urgency unprecedented in the last decade."

Survey: Planned by the Methodist Board of Temperance, to learn if "dry" communities are more moral than "wet" communities.

Booklet: On "How to Observe National Family Week" (May 4-11), newly published by National Sunday School Association.

Deaths: *Dr. Frederick May Eliot,* 68, president of the American Unitarian Association, in New York; *Dr. William Henry Jernagin,* 88, Negro Baptist leader, in Miami Beach, Florida.

Protest: By representatives of 375 Gulf Coast area Baptist churches, of *Governor Price Daniel's* designation of March 23 as "Knights of Columbus Day" in Texas.

No Jurisdiction

The National Lutheran Council has voted out of order a plea by its president that plans for separate Lutheran mergers be abandoned in favor of an all-out effort to unite in a single church.

In a report to the council's fortieth annual meeting in Atlantic City, New Jersey, *Dr. F. Eppling Reinartz* referred to two separate merger plans as a "two-way stretch of our loyalties."

"Let us stop our fashioning of fresh divisions," he asked, "at least long enough for us to examine our motives and purposes under the emancipating and uniting cross of Christ."

The delegates by voice vote ruled the plea "constitutionally outside the competence" of the council representing eight church bodies, including 5,000,000 members or two-thirds of the Lutherans in the United States and Canada.

Seven of the bodies are engaged in discussions toward two mergers. One involves the Evangelical, American and United Evangelical Lutheran churches, a union from which the Lutheran Free Church recently withdrew. The other comprises the United, Augustana and American Evangelical Lutheran churches and the Suomi Synod.

The council meeting did take action toward examining present co-operative activities in American Lutheranism with an eye to extending joint efforts. Delegates endorsed a proposal to ask member churches to approve a meeting of its executive committee with representatives of the Lutheran Church – Missouri Synod and other Lutheran bodies in the United States. The Lutheran Church—Missouri Synod is the second largest Lutheran body in America and is not a member of the National Lutheran Council.

Ethics and Economics

Dr. Harold John Ockenga advises religious leaders to study economics more closely.

The pastor of Boston's Park Street Church says many religious leaders, "mistakenly believing they were advocating the cause of Christianity, have instead advanced the cause of Marxism."

In an address at Johnson City, Tennessee, Pastor Ockenga criticized evangelism which has an "incomplete view of ethics."

"Evangelism cannot be separated from ethical theory," he said, adding that "the most important division of ethics is economics, where the great battles of practical import in our day are being fought.

"Individualism and collectivism contend in this arena of economics. Yet most evangelists, preachers, and religious

teachers are lacking in their knowledge of economics."

This unawareness, Dr. Ockenga asserts, has led to a misapplication of "the New Testament teaching of neighborly love. Under the guise of Christianity, mistaken though well-intentioned religious leaders have advanced the cause of collectivism. Coercion in the name of Christian love is condoned in numerous socialistic schemes, which soften society for Marxism."

A Condemnation

A segment of the Presbyterian Church in the U. S. (Southern) has gone on record against the use of church buildings for private schools.

The Presbytery of the Potomac, which includes 10 northern Virginia counties, voted to send an overture to the General Assembly meeting April 24 in Charlotte, North Carolina, to "record opposition to the use of any facilities owned by a congregation of the Presbyterian Church, U. S., for the establishment of schools, public or private, supported in whole or in part by state or community funds for the purpose of evading decrees of the courts of the United States relative to segregation of the races."

Researcher's Departure

The Tenth Anniversary Conference on Church and State was held in Atlanta, Georgia, minus the director of research of the sponsoring agency.

Stanley Lichtenstein said he has resigned his position with Protestants and Other Americans United for Separation of Church and State because of policy disagreement.

Dr. Glenn L. Archer, executive secretary of POAU, said Lichtenstein was advised last fall to seek other employment because his services were no longer desired.

Lichtenstein, who is Jewish, said he disagreed with the POAU decision to issue a questionnaire for Catholic candidates for president. He said the questionnaire did violence to POAU's own belief in separation of church and state.

Archer said Lichtenstein had made no mention of his policy disagreement until he sent out a mimeographed press release to newspapers attacking his former employers.

Representatives from more than 20 states were on hand for the Atlanta conference. Delegates entertained suggestions aimed at closer co-ordination between POAU headquarters and local affiliates. A committee was appointed to study the expanding structure of the organization.

CHRISTIAN LEADERSHIP IN CONFERENCE

Top government leaders met recently in Washington's Mayflower Hotel for the sixth Presidential Prayer Breakfast with delegates of International Council for Christian Leadership, sponsoring group.

Many Americans interpret this annual gathering as a wholesome recognition of the need for national dependence upon God.

Host this year of the event which brings together members of Cabinet, courts, and Congress, along with other leading government officials, was *William C. Jones,* owner-manager of W. C. Jones Intertype Service of Hollywood.

Due to a raspish cold, *President Eisenhower* was indisposed and unable to attend the breakfast. *Senator Frank Carlson* of Kansas, president of ICCL, presided, and taking part were *Secretary of the Army Wilbur M. Brucker, Senator John Stennis* (Miss.), *Supreme Court Justice William Brennan,* and *Secretary of the Treasury Robert B. Anderson.* A case of flu cancelled Texas *Governor Price Daniel's* scheduled participation.

After Scripture reading, the main address was given by *Charles E. Wilson,* former head of the General Electric Co., now president of People-to-People Foundation, Inc.

Mr. Wilson noted that wrong has triumphed for a time in too many parts of the world. "But God has not abdicated. . . . It may even be that the world will have to suffer yet more before men feel as they should their utter dependence on God." Toward a solution of world problems, Wilson offered facilities of his organization to arrange an international forum for the frank exchange of views, each participant speaking as a human being rather than as a member of a government-team.

Nixon Asks Dedication, Sacrifice

Vice President Richard Nixon held out hope that certain minimal clothing and housing standards for the peoples of the world may be met, and that the conference table rather than the battlefield could provide the arena for solution of the world's problems. We will meet the challenge successfully, he said, provided "we have the same dedication to our principles, the same willingness to sacrifice, as have the Communists."

ICCL's two-day convention followed the breakfast. This organization promotes breakfast and luncheon groups among government, business, and industrial leaders in this country and abroad to apply Christian faith to daily life. While its international program has been predicated upon a rather broad theological base, it has attracted a nucleus of leaders aware that the world crisis is fundamentally spiritual, and that Christianity holds a decisive key. Re-elected president this year, was *Judge Boyd Leedam,* chairman of the National Labor Relations Board and former chief justice of the South Dakota Supreme Court.

In America, as elsewhere, the movement's evangelical vitality depends somewhat upon its zone of operation. Primary emphasis falls upon personal devotion and spiritual growth rather than discussion and development of specific social programs.

Broad counsel prevailed, for example, in the luncheon address of *Under Secretary of Commerce Walter Williams* who found leadership in being informed, taking personal action, and doing all with humility. Christ was represented as "perhaps" the most humble of men, and Jews were enjoined to apply their own religion practically.

For Religion as Practical Force

Lt. Gen. M. H. Silverthorn, USMC (Ret'd.), stressing religion as a practical force, pointed up Joshua, Gideon and David as men through whom God worked. Four rules for modern-day men of God included church attendance, lay action, Bible study, and "to love mercy and walk humbly."

Director of the Worldwide Evangelistic Crusade, *Norman Grubb* of England, next morning gave an inspiring devotional on the believer's mystical union with Christ, its secret being found in receiving life from Christ by virtue of his sacrifice for us.

In panel talks that followed, Senator Carlson mentioned that *Pope Pius* had heard of his lay work with ICCL and had prayed God's blessings on it.

Richard C. Halverson, Associate Executive Director of International Christian Leadership, spoke with fervor on the challenge of the Far East. Despite the multitude of religions there, he made clear that the Orient's solitary hope is Christ. Vague beliefs in God are insufficient. Yet Asia, he emphasized, is largely without Christ. It is not really anti-American or anti-West; its greatest threat is not Communism but secularism. Personal evangelism by Asians is the sole hope for reaching the vast populations.

A German Bundestag member, *G. A. Gedat,* reported in similar vein for Africa, while communist agitators are wide-

spread, the continent is more or less lost in secularism. The greatest missionary obstacles are the fighting among church groups in Africa and the lives of so-called Western "Christians" resident there. (From Finland came the report that the Finns fear Hollywood more than Moscow.)

At the international luncheon, *Roland Michener,* Speaker of the Canadian House of Commons, commented on the admirable relations between Canada and the United States, eminently desirable, inasmuch as in accordance with the doctrine of the brotherhood of men that "we're all sons of God." *Lt. Gen. Clovis Byers* reported from NATO headquarters in Paris that the leadership of Christ will enable continuation of the difficult fight against Communism.

The final evening brought another challenge to face international issues. *Dr. Bob Pierce,* president of World Vision, Inc., centered his challenge in individual response. God has allowed the present perils of history to bring mankind to an end of itself; each individual, if he would act vitally and significantly in the crisis, must surrender and "let God be God" in him. The fact that one can't do everything is no excuse for not doing something.

Judd Points Up Problems

Congressman Walter H. Judd (Minn.) declared today's challenge to be the same as the apostolic one—to be witnesses in all the world (Acts 1:8) and thus serve the world. Man has "a part of God in him" and survival is necessary if he is to grow into the image of Christ.

The big problem of free-world statesmanship today, continued Judd, is "how principled people can deal with unprincipled people and still keep their principles." The international situation is fraught with dilemma. How can we support the West without losing the East? Russia will be on the way to victory if she can get us to abandon "God's children in the satellites."

Mr. Judd opposes a summit conference at the present time, pointing out it sometimes *does* hurt to talk, such as in the two years at Panmunjom while Russia developed the H bomb. Continued concessions by the West at these conferences amount not to peace but "surrender on the installment plan." Open covenants are good but, Woodrow Wilson to the contrary, they should not be openly arrived at.

"Jerusalem's destruction can be ours unless we awake," Congressman Judd warned. Man's physical needs are important but he is too sick to be patched up with superficial plaster. His need is nothing less than "the Cross and the Saviour."

Throughout the conference, leaders shared a profound concern, and voiced agreement that the Christian outlook is the world's only hope. However, it was disconcerting, even distressing, to note the generous disagreement as to how the Christian outlook and the Christian hope were defined in the successive addresses and panel discussions. Dominant personalities tended to overshadow inconsistencies of thought. What held together ICCL's rather disjunctive convention was not so much a common theological vision as a common sense of need and an uncommon measure of charity. —F. F.

Burden of Truth

New impetus for resolving race conflicts in American life sparked the National Conference for Human Rights under auspices of the State of Pennsylvania and the United Steelworkers of America on Feb. 3 in Philadelphia. Some 200 leaders in business, labor and religious and community life heard *Governor George M. Leader* emphasize his state's tradition of tolerance reaching back to William Penn, and *Union President David J. McDonald's* grateful flourish that steel unions are free of racial tensions. Mr. McDonald voiced the ambition that the workshops of America may become the classrooms of democracy.

Participants premiered "Burden of Truth," a film dramatizing the race problem, and urged its projection coast-to-coast through established organizations and institutions as a means of sensitizing American conscience. The 67-minute effort dramatizes racial evils, depicting a Negro who accepts the national emphasis on freedom and democracy but whose pattern of life is a shabby materialization.

A moving presentation, the film halts short of specific solutions, but expertly focuses the problem without narrowing it to the South. Its weakness is that in the main characters, college graduates of marked ability, American communities will not recognize the average Negro family in their midst. Nonetheless, it deals commendably with an evil which, numerically at least, is America's biggest social problem of the day.

Although the film halted short of specific solutions, President McDonald did not withhold a particular program. He called on the National Association of Manufacturers and the National Chamber of Commerce and their local bodies

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to "speak out firmly and give their support for compliance with the Supreme Court's ban on segregation, for fair practices in employment and in housing and in support of legislation which will guarantee all Americans equal protection under the law." Then he outlined "what I believe to be labor's role in this field." In swift succession came particulars of a million-dollar-a-year scholarship reservoir to widen educational opportunities without regard to creed, color or origin; of labor representatives to NATO nations as ambassadors of good will; of a cooperative program with industry for upgrading qualified employees without race prejudice; of expanded opportunities for union leadership by minorities; of equal protection and justice for all citizens under the law; of support for federal aid and finance for additional aid to education and equal educational opportunities; of support for a program to abolish slums and provide low-cost and middle income homes.

Discussion groups followed addresses by Governor Leader, President McDonald and *Joseph J. Morrow,* personnel director of Pitney-Bowes Inc. Spokesmen were not content simply to consider means of extending the film's use. Steel Union President McDonald's connection of federal aid for education and housing with the discussion of racial integration was noted, as well as publicity given the conference as for the narrower purpose of integrating the Negro into the nation's labor force (hence with a special eye to the South). If the film is to imply these particular solutions when shown throughout the land, one participant remarked, it holds "as much potential for dividing public sentiment as for unifying sentiment on the race problem." Section leaders urged that the film not be attached to particular solutions, but that it be employed rather "to create a climate of local conviction" for challenging and meeting the problem.

In one section, *Nelson Rockefeller* emphasized that "the sense of national purpose" must be quickened if racial conflicts are really to be reselved. *Dr. Clyde W. Taylor* of National Association of Evangelicals reported his section's conviction that emphasis on human duty must not be neglected alongside the emphasis on human rights. *Dr. Carl F. H. Henry,* editor of CHRISTIANITY TODAY, noted the "risk involved in facing this grave social evil apart from a firm interest in the larger problem of moral principles of permanent validity." Even the interest in human rights "can be *used*" to promote specific organizations and programs, he cautioned, unless the nature of the moral order is clarified, and all men and social groups are viewed under God's command and judgment.

From East to West

On the sixth ballot, electors of the California Episcopal Diocese chose as their next bishop coadjutor the *Very Rev. James A. Pike,* dean of New York's Cathedral of St. John the Divine.

Here is a biographical digest of the 44-year-old clergyman:

—Author, lawyer, television personality.

—Raised in Roman Catholicism, turned agnostic, subscribed to tenets of Protestant Episcopal Church a year before ordination.

—Married twice, the first union having ended after two years in ecclesiastical annulment.

—Former counsel for Securities and Exchange Commission, War Shipping Administration; one of the youngest men ever to practice before United States Supreme Court.

—Onetime chaplain and head of department of religion at Columbia University; taught at George Washington and Catholic universities.

—Schools attended include University of Santa Clara, UCLA, USC, Yale and Virginia, General and Union theological seminaries.

What Is Your Religion?

Proponents of religious census questions point to the results of a voluntary response survey as evidence of the value of such government polls.

The Census Bureau had already announced it would not include a question on religion affiliation in the 1960 census when it came up with figures gleaned from a sample survey made a year ago. The survey among 35,000 households in 330 areas across the country obtained answers to the question "What is your religion?" on a voluntary basis. It was the first time the bureau had asked such a question in a nationwide sampling. Church membership data previously had been secured by the bureau from religious organizations.

The new census report shows that of every three persons 14 years old and over in the United States, two regarded themselves as Protestant, and one out of every four as Roman Catholic.

The results indicated those who would refuse to answer the question on religious affiliation constitute only nine-tenths of one per cent of the population.

Statistics are *estimates* and include *only persons 14 years old and over:*

Protestants 79,000,000; Roman Catholics 30,700,000; Jewish 3,900,000; others 1,500,000; no religion 3,200,000.

Baptist 23,500,000; Methodist 16,700,000; Lutheran 8,400,000; Presbyterian 6,700,000.

About 83 per cent of the South was reported as Protestant, 69 per cent of the West, 69 per cent of the North Central region, and 42 per cent of the Northeast. The 45 per cent of Roman Catholics in the Northeast was the largest reported group in any region.

Because the survey sought out affiliation rather than church membership or even church attendance information, the results were not directly comparable to claims by denominations. The estimate cited for Methodists is nearly twice as high as that claimed by the denomination. The national Jewish estimate is about 10 per cent below that of official Jewish bodies.

Mixed marriages are much more common among Roman Catholics than among Protestants and Jews, but 94 per cent of couples are of the same faith. Catholic families are not larger than Protestant ones. A detailed report of the sample survey is available for 10¢ from the Bureau of the Census, Washington 25, D.C.

Time in Hand

National Religious Broadcasters are maneuvering to establish a headquarters office utilizing a full-time executive director.

Details of the move, the gospel program sponsors decided at their 15th annual convention in Washington, will be worked out at another NRB meeting to be held in conjunction with the National Association of Evangelicals convention in April.

The 120 delegates to the Washington conclave tussled anew with the problem of paid vs. free broadcasting. Some feared a trend to more radio time for music, news and sports, to the exclusion of gospel programs even when sponsors are willing to pay.

NRB opposes free time because too often it is meted out to the advantage of church councils unsympathetic to the evangelical cause.

The possibilities of counter-pressures by the evangelical constituency was suggested during a spirited question-and-answer session following an address to the convention by *Harold E. Fellows,* president of the National Association of Broadcasters (which with a membership of 2,000 radio and TV stations, plus all major networks, represents the voice of

the broadcasting industry in the United States).

To be sure, there are pressures antagonistic to conservative theology. But could not public demand also constitute a pressure, one that could influence station managers to see evangelical broadcasts as desirable?

There was also the consideration that radio stations are business, that they are after programs which will bring maximum return on the dollar.

In some respects the problem came back down to the individual broadcaster. If he can gain a wide enough audience, he has a good case. And to do this, there may be the need for more effective programming, for higher standards of production, for even a greater sense of responsibility.

Working for NRB is a strong mutual feeling of determination. The tone of debate gave the impression that here was a force more than able to meet the problem. The decision to move ahead to full-time headquarters offered evidence that the problem could be solved.

EUROPE

Ecumenical Decisions

The 12-member World Council of Churches Executive Committee has taken a significant step toward possible establishment of relations with the Russian Orthodox Church.

At a semi-annual meeting in London the committee agreed to a meeting between officials of the two groups in August. The action came at the suggestion of the Moscow Patriarchate, but no arrangements were announced as to the site of the proposed meeting.

Dr. Franklin Clark Fry, chairman of the Executive Committee, said "it is assumed that the meeting will be of the nature of a first exploratory consultation to exchange information and get acquainted."

The Executive Committee's action was in line with a previous decision of the World Council's Central Committee approving "conversations" with the Russian church. Originally the conversations were scheduled for January, 1957, but they were delayed at the request of the Moscow Patriarchate.

Other committee business included a report from *Dr. W. A. Visser 't Hooft,* general secretary of the WCC, on the status of Protestant churches in Eastern Europe.

Forced resignation of *Dr. Lajos Ordass* as presiding bishop of the Hungarian Lutheran Church, said Dr. Visser 't Hooft, is an example of increasing pressure from the communists. Dr. Ordass was at one time a member of the WCC's Central Committee.

The general secretary characterized relations with the churches in Eastern Germany as "the most difficult problem of the last few months." He cited recent refusals of the East German government to grant visas to churchmen to attend conferences in other countries.

The committee also (1) recommended to its Central Committee that the Third Assembly of the World Council of Churches scheduled for Ceylon in 1960, be delayed for one year "in order that churches and national Christian councils have more time to consider details of the World Council of Churches-International Missionary Council merger" and (2) decided that the Council's proposed religious liberty study should be "worldwide."

JAPAN

Bows Stir Christians

Japanese pastors in Kobe challenged the action of a school principal in teaching sixth grade pupils how to bow to Shinto.

The Christian Ministers Association of Kobe submitted a fully-documented protest to the Department of Education in Tokyo and to the Kobe Educational Committee.

The protest charged that the practice violated the Japanese Constitution. Pupils were taught the official act of worship to be performed on an excursion to the Shrine of Ise (Shinto), the protest said.

According to the protest, the ceremony was actually performed at the shrine by all except three Christian pupils who refused to bow.

The incident brought up the question of whether the government officially considers such shrines as religious or cultural. The protest claimed that shrines are legally considered religious.

The *Rev. Teruichi Matsuda,* pastor of the Nagata Reformed Church, spearheaded the protest. He followed up the action by personally confronting a Department of Education official, Iwao Utsumi, who reportedly refused to spell out the government's attitude toward Shinto worship.

The pastors' protest failed to win the support of the Japanese Association of Christian Schools, which indicated fear that resulting agitation would increase attendance at shrines.

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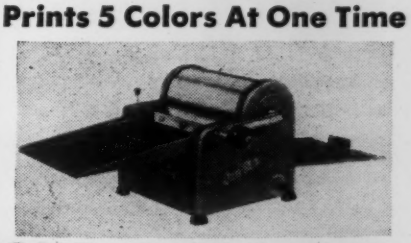

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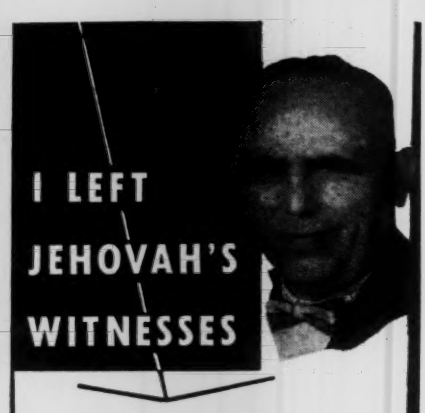

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"Dull, unexciting religion has emptied the churches of Europe since the beginning of this century and it will do it for you in America before the century closes unless you are very careful.

"The Bible says there is rejoicing in the presence of the angels over one sinner who repents. The modern church needs to ask God's forgiveness that it has afforded Him so little cause for rejoicing.

"I have watched your country for a whole generation. I can see in the church life of America precisely the same symptoms I could see in the church life of my own country when I began my ministry (in 1924).

"We had better heed the voice of God."—*Dr. Norman G. Dunning,* Warden of Haworth Hall, Kingston Upon Hull University, Lancashire, England, at preaching mission in the First Presbyterian Church, Columbia, S. C.

CHRISTIAN ART

(*Cont'd from p. 26*) A few weeks ago saw another challenge to the masculine character of the subject. "The most famous picture of Jesus makes him look weak and effeminate," said *Dr. Harold Ehrensperger,* professor of religion and creative arts at Boston University School of Theology. "You present this famous picture of Jesus on some of our mission fields," he said, "and the people say, 'Your God looks weak.'"

Some Christian artists see a lack, but withhold criticism out of deference to the painting's inspirational values.

"It is accepted by so many Christians that perhaps the Lord is pleased to use it," says *H. Willard Ortlip,* associate professor of art at Houghton College. "The same might be said of the lighter Gospel songs."

Ortlip adds: "Art being the index of contemporary cultures, the Sallman 'Head' may well reflect the spiritual depth of popular Christianity today. . . . The chiaroscuro, borrowed from the L'Hermitte in Boston, gives an attractive quality, but the spiritual values are lacking. For me, it is a perfect projection of the 'voice' that spoke the words of Christ in the Oursler program — cold, impassioned, stilted. There's an idea for the promoter! Why not add to the electric light that accompanies the latest production, a 'talky' wire with the Oursler voice?"

Ortlip nevertheless sympathizes with Sallman, describing him as "the victim of high-pressure salesmanship" who "probably was sincere in his original intention." The professor expresses the prayer that "the Lord may continue to bless the picture to the comfort and inspiration of many."

Professional courtesy limits more adverse criticism of Sallman than has been made public.

Karl Steele, director of the art department at Wheaton College, also admires the painting's inspirational qualities.

"I feel that the picture apparently has been the source of inspiration to a great many people," he says, and that is the extent of his praise.

But if this is not evangelical art, then what is? Or is there any such thing? Here is an evangelical artist who has made a tremendous name for himself. And as such he represents, for better or for worse, conservative Christianity in the area of art. Should not true believers have true artists? Moreover, should not they have true art and true Christian art?

Steele says that herewith evangelicals tread on weak ground. According to him, "there are many fine Christian artists," but few are getting the opportunity to express themselves.

Steele puts the matter to both the artists and the churches.

"For example," he says, "Bible illustrations could be fresher and more challenging. Yet the church has been slow to offer encouragement."

Steele adds a word of caution:

"Art is moving toward content and subject matter. Evangelicals, in trying to catch up, should be careful not to move into an area being vacated."

Bible Text of the Month

Then said Jesus, Father, forgive them; for they know not what they do (Luke 23:34).

¶ What thrills us is that this first word of prayer that Jesus offered was not for himself. He did not ask for his own deliverance. He did not pray in that black hour for his loved ones, nor for his friends. He prayed for his enemies. He prayed for the soldiers and for the far more cruel churchmen who, having nailed him to the cross, were even then howling about him. It was around the bloody shoulders of these murderers that he flung the folds of this prayer.

C. G. CHAPPELL

¶ As a man, he retains nothing but *forgiveness* and *love*. His whole life was an expression of love, and his death set the seal. This word points to his atoning and interceding love. Observe he does not pray for any forgiveness for himself. A fact impossible to account for, save on the ground that he was the Holy One of God.

W. H. VAN DOREN

¶ That is humanity at its greatest. Men have their conceptions of human nature, and of what things make for greatness therein. These conceptions are very many and very varied. I submit that humanity has never been seen greater than in the Man Jesus, when he said, "Father, forgive them." In the soul of Jesus there was no resentment, no anger, no lurking desire for punishment upon the men who were maltreating him.

G. CAMPBELL MORGAN

¶ As in numerous other instances, each of the Gospels gives only a few details from the story of the crucifixion and of Jesus' suffering on the cross. Thus no Gospel gives all the words spoken by him on the cross and we have to take the accounts of all the four Gospels together in order to get a sufficiently full picture. Luke was the only one to record the prayer of the Crucified One for his enemies. It is in perfect agreement with Luke's predilection throughout his Gospel to let the light fall as brightly as possible on Jesus' illimitable love for sinners and the forgiveness of God, that he particularly recorded these words. And how this prayer of the Crucified Redeemer reveals not merely his wonderful self-forgetfulness, but also his magnanimity and his earnest longing that his persecutors should be given another chance to repent before the otherwise inevitable judgment is executed on their sins! Even as the gardener prayed to the owner of the vineyard to give the fig-tree a last chance, so Jesus in this prayer besought a last chance for the guilty people.

NORVAL GELDENHUYS

FATHER, FORGIVE THEM

¶ This simple prayer is astounding; all interpretation will leave much yet to add. The climax of suffering is now being reached, but the heart of Jesus is not submerged in this rising tide—he thinks of his enemies and of all those who have brought this flood of suffering upon him. One should dwell here on the whole Passion history and that it meant agony for Jesus. He might have prayed for justice and just retribution; but his love rises above his suffering, he prays for pardon for his enemies. Such love exceeds comprehension, yet reveals the source whence our redemption and pardon flow. "Father," Jesus addressed God, speaking even now as the Son, as accepting filially all that his Father is letting come upon him. His Father is with him and hears his Son say "Father," and what this Son now utters will meet full response in the Father's heart, for he so loved the world that he sent his own Son to die for the world, and this dying is now at hand.

R. C. H. LENSKI

¶ We cannot doubt, that at this time, when he was about to lay down his life for mankind, and when the act of crucifixion had taken place, and he was elevated on the cross, that the whole world of mankind filled his spiritual vision. The whole race were his *crucifiers*. The Roman soldiers were those who executed the deed. But all mankind were represented in that act, and shared by their own personal rebellion against God and his holy child Jesus, in the dreadful deed.

JOHN J. OWEN

¶ We are shown here the *efficacy* of prayer. This Cross-intercession of Christ for his enemies met with a marked and definite answer. The answer is seen in the conversion of the three thousand souls on the Day of Pentecost. I base this conclusion on Acts 3:17 where the apostle Peter says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." It is to be noted that Peter uses the word "ignorance" which corresponds with our Lord's "they know not what they do." Here then is the divine explanation of the three thousand converted under a single sermon. It was not Peter's eloquence which was the cause but the Saviour's prayer.

ARTHUR W. PINK

SIN OF IGNORANCE

¶ The persons for whom this prayer is offered cannot be the Roman soldiers, who are blindly executing the orders which they have received; it is certainly the Jews, who, by rejecting and slaying their Messiah, are smiting themselves with a mortal blow (John 2:19). It is therefore literally true, that in acting thus *they know not what they do*. The prayer of Jesus was granted in the forty years' respite during which they were permitted, before perishing, to hear the apostolic preaching. The wrath of God might have been discharged upon them at the very moment.

F. GODET

¶ It was argued by an acute Jew, that if Christ was truly Son of God his prayer would have been heard, and the Jews would not have been, as Christians admit they have been, punished for their sin. But this, like every other prayer, is offered on condition that its answer and fulfillment be in accordance with the divine order. It presents the sinner to God the Father as within the reach of pardon in view of Christ's great sacrifice; it proffers that sacrifice in his death, and asks that pardon may be granted, in the resulting conditions of pardon. In order to that pardon, the sacrifice, the intercession, the Spirit of grace, and the sinner's repentance and accepting faith, must all concur.

D. D. WHEDON

¶ Under the Levitical economy God required that atonement should be made for sins of ignorance (Lev. 5:15,16; Num. 15:22-25). Sin is always sin in the sight of God whether we are conscious of it or not. Sins of ignorance need atonement just as truly as do conscious sins. God is holy, and he will not lower his standard of righteousness to the level of our ignorance. As a matter of fact ignorance is more culpable now than it was in the days of Moses. We have no excuse for our ignorance. God had clearly and fully revealed his will. The Bible is in our hands, and we cannot plead ignorance of its contents except to condemn our laziness. God has spoken, and by his Word we shall be judged. And yet the fact remains that we *are* ignorant of many things, and the fault and blame are ours. And this does not minimize the enormity of our guilt.

ARTHUR W. PINK

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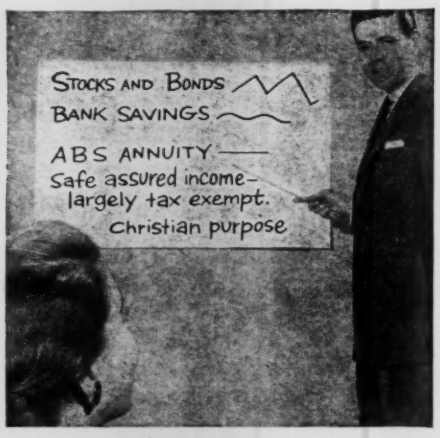

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Books in Review

CHRISTIAN FREEDOM

The Christian Concept of Freedom, by Henry Stob, Grand Rapids International, 1957. 52 pp., $1.25.

This is an important book. It is a slender volume, but in it the author discusses an important topic in an excellent way. The author is professor of Ethics and Apologetics at Calvin Seminary. The book contains two lectures, "The Liberty of Man," and "The Liberty of Conscience."

The first lecture stresses the Christian concept of freedom as the means by which man may attain his true place in life "under God who made him and above the nature he is called upon to rule" (p. 32). The author states that "the Christian faith is the taproot of our civilization and by that token is the source of what we have come to regard as one of its most hallowed traditions, the tradition of freedom" (p. 15). Against this definition of freedom, Dr. Stob ably examines the failings of Greek humanism, mediaeval and renaissance philosophy, and Marxist materialism.

The secret of true freedom, says Dr. Stob, is an enigma to the secular mind. But the man of faith knows that freedom begins only when men bow in reverent obedience before God. Christians "bow at this one point and therefore are free at every other . . . . free of nature and on an equality with men." Dr. Stob continues, "That is why we are deaf to communism; we have no ear for economic determinism. That is why we resist to the death all tyranny; having given our allegiance to the King of Kings we count no man our master—neither the man on horseback, nor the . . . . man in the mitred cap. We stand in awe neither of the man in the Cadillac nor of the man in overalls. We are not intimidated by academic nonsense, and we do not bow before the sacred cow of science. We are free men" (pp. 32-33).

While the first lecture deals with political and social freedom, the second is concerned with problems of the Christian conscience. "Conscience is nothing if not that through which man becomes aware of obligation," writes Dr. Stob, but conscience does not tell us "what the nature of the Good is to which it is bound." The Christian believes that a person cannot "in any uncritical sense let conscience be his guide. . . . It is the Word of God, specifically the Bible, which is the ultimate guide" (pp. 41-45, passim). The Bible commands us to love, "to leave no area of our life unsurrendered to our Lord, no duty to our fellows unfulfilled" (p. 47).

The Christian Concept of Freedom deserves widespread reading. Dr. Stob brings to the discussion of his timely topic both scholarly insight and historical understanding. The language is clear. Best of all, the discussion is drawn from and based on the Scriptures.

DICK L. VAN HALSEMA

POSTWAR BRITISH THEOLOGY

The Box and the Puppets, by Nathaniel Micklem, Geoffrey Bles, London, 1957. 13s/6d.

The reminiscences of the former principal of Mansfield College, Oxford, are full of interest for their self-disclosure of one who made a significant contribution to British theology. Of even greater interest is the light they throw on the religious life of English Nonconformity during the present century and on personalities past and present who helped to mould theological opinion.

Educated at Rugby and New College, Oxford, and subsequently at Mansfield College in the days of A. M. Fairbairn, W. B. Selbie, James Moffatt and J. Vernon Bartlet, Micklem became a "Nonconformist because of principle and not because of the seductive claims of contemporary Dissent." His early years were academic rather than pastoral and in 1927 he was appointed to the New Testament Chair in Queens Theological College, Kingston, Ontario.

On returning to England four years later Micklem was shocked by the extent to which liberal theology had developed in his denomination. The Blackheath group led by Frank Lenwood (author of *Jesus—Lord or Leader*) had produced a statement of faith which they proposed to substitute for the old beliefs, and Micklem incurred the odium of being regarded as a reactionary by a considerable body of opinion in the Congregational church. "If the Congregational churches suffered more than most from the rationalism and anti-supernaturalism of the day, they were not alone." While regarded as conservative by many, Micklem found himself defending Eric Roberts, a Baptist minister who in the early thirties was removed from his charge by the Baptist Union of Scotland for views hardly distinguishable from Unitarian.

He considered the theology of liberalism of that time was inadequate to its faith.

It is significant that following the uncertainty of the early thirties a remarkable change took place, especially from 1937 onward, from which time candidates "seemed to have in the main a far clearer understanding and a far deeper experience of evangelical religion than their predecessors. I believe that my impression would be confirmed by other college principals in office then. I cannot account for this except as an unpredictable blowing of the Spirit." In a slightly different context, the author later remarked, "The hope of the Free Churches lies under God in the men who since 1939 (roughly) have been entering the ministry." And again, "Not all the changes have been wholly good; a reaction to 'Fundamentalism' in some quarters and in others a virtual repudiation of the Age of Reason are disquieting: but that there has been something like a new consciousness of the Gospel and a deepening grasp upon its implications in many places is not to be doubted."

In short, Micklem largely typifies postwar British theology, disillusioned by the liberalism which sapped its vitality in the generation just past, and yet not sure of the ground to which it is inclined to return. It is altogether a refreshing autobiography with much to encourage thankfulness—and some things to regret.

S. W. MURRAY

FREEDOM AND CHRISTIANITY

God, Gold, and Government by Howard E. Kershner, Prentice-Hall, 1957. 146 pp. $2.95.

This book is an expansion of lectures the author gave at Fuller Theological Seminary in 1955 as part of the American Heritage Series. The subject matter is of paramount importance: the relationships between Christianity, on the one hand, and government and economic life on the other. Dr. Kershner, who is also the editor of *Christian Economics* and the president of the Christian Freedom Foundation, writes with great passion and evident sincerity, and has done a most commendable job in presenting his subject in a convincing and interesting manner. His book is full of good illustrations and excellent quotations.

Dr. Kershner is at his best in driving home the absolute necessity of having a truly honest and trusted monetary system. For Dr. Kershner, this is the gold standard. He lays a heavy charge on all governments and public servants who connive to steal a people's substance and rob

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them of their confidence by "legal theft" and "legislative dishonesty." The consequences of such monetary immorality he spells out most clearly, and his conclusion is hardly escapable, that we must restore the soundness of our dollar or face imminent danger of economic disaster.

His chapter on the virtues of the profit motive is fine. It will unfortunately mean more to a communist reader than to most of us. We take the profit motive for granted, perhaps to our peril. The communist cannot take it for granted, and he knows from sad experience how right Dr. Kershner is about it.

In some places Dr. Kershner has not written fully enough and is liable to considerable misinterpretation. For example, serious students of socialism and communism will probably feel that Dr. Kershner's words about slum clearance do not by any means indicate an appreciation of what socialists and communists propose to do with the problem. And one might wish that Dr. Kershner had written more on the relationship of big corporations to Christianity.

It may not have been intentional on his part, and may in fact be quite contrary to what he really believes, but Dr. Kershner leaves the impression that, in his opinion, freedom, political and economic, came first, and afterward Christianity. If this is Dr. Kershner's opinion, he is wrong. Difficult as it has been, Christianity has previously survived and grown without freedom, and can again, if need be. There can be Christianity without freedom. It was born among slaves and first appeared among the remote villages of a captive nation. But where have representative government, freedom and free-enterprise survived without Christianity?

For millions of people today, as well as in the past, there is not the conflict between obedience to God and obedience to the state which Dr. Kershner labors so heavily. And what of those for whom the voice of the state is, and always has been, the "voice of God?" And what of St. Paul's injunction to Christians to "be subject to the higher powers?" "The powers that be are ordained of God," says he. Dr. Kershner needs to outline much more clearly just what the relations between a Christian and his government should be, and what the relations between a Christian and his God should be also.

There is in vogue today a most amazing patronizing attitude toward Christianity, especially by the noncommunist West. It ought to be rejected, and such patronizing should be stopped. Christ does not need our patronage. Before us all he stands as the Judge. We may take comfort in the fact that our enemies are definitely anti-Christian, but we should err greatly if we allowed such comfort to becloud the fact that some of our own thinking and conduct may be anti-Christian also. For we are assured in Scripture, "There is no respect of persons with him."

Freedom is the gift of God's grace through Jesus Christ in the Christian religion, but freedom is not the source of Christianity. It is one of its consequences. It is important that we keep first things first, and every thing in its proper order. DAVID W. BAKER

REFERENCE WORK

The Oxford Dictionary of the Christian Church, edited by F. L. Cross, Oxford, 1957. 1,492 pp., $17.50.

A new and comprehensive reference work, conceived and produced in accordance with the standards of the Oxford University Press, cannot be regarded as other than an event of major importance.

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ing the scope of the volume, the editor offers the following remarks:

"If in the present work fuller attention has been paid to Western Christendom than to later Eastern Orthodoxy, to Christianity in Britain than to that of the Continent, to the events of the nineteenth century than to those of the tenth, this disproportion is only relative. In any case it may be presumed that the reader will welcome fuller information on matters at closer range.

"If, on the other hand, to some readers outside Europe it seems that insufficient attention has been given to the non-European lands where Christianity is now firmly planted, it must be recalled that the church's connection with Mediterranean and European countries is of far longer standing, and this fact is necessarily reflected in the subject-matter of a work in which the treatment is historical."

The range of this work is extensive, the entries are concise and informative, and have been followed by bibliographies which, though not intended to be exhaustive, in some cases might with advantage have been more up to date. If there is a bias, it is certainly on the Roman Catholic rather than the Protestant side; and where scriptural questions are involved, it is on the critical rather than the conservative side. Inaccuracies may be detected here and there—for instance, the Church Association is spoken of as though still in existence as a separate entity, whereas in 1950 it was amalgamated with the National Church League (not mentioned) to form the Church Society (not mentioned.

But the value of this new Dictionary is beyond question. It will be consulted with pleasure and profit for years to come.

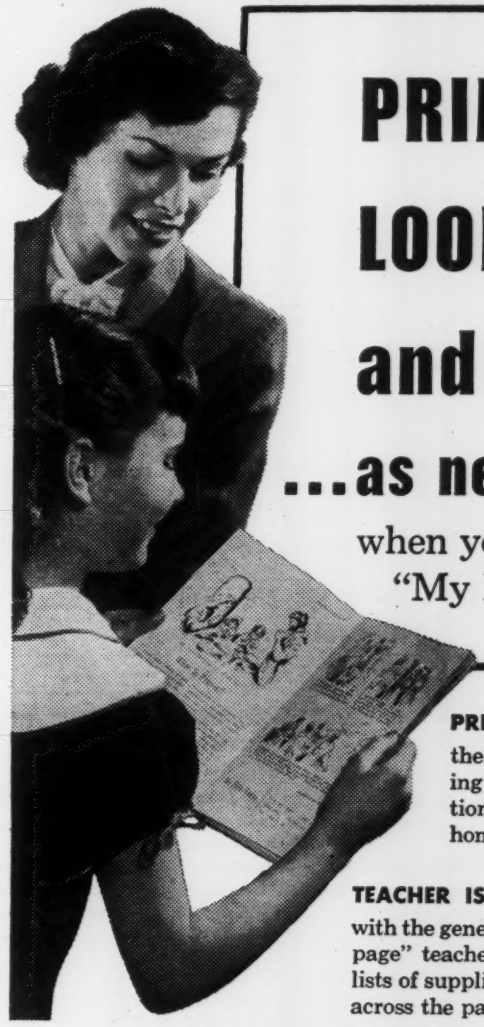
PHILIP EDGCUMBE HUGHES

REALITY OF HELL

The Doctrine of Eternal Punishment by Harry Buis, Presbyterian and Reformed, Philadelphia, 1957. $2.75.

Here is a scholarly yet practical discussion of interest to any Christian who desires to mediate God's Word to modern man. The subject of sin, punishment and hell vs. obedience, redemption and heaven is the theme of Divine revelation. First we have the choice, then the responsibility to proclaim the alternatives facing the human soul.

This subject is too lightly skipped over in most of our preaching and teaching today. And yet, in the words of Richard Baxter, "If the wrath of God be



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so light, why did the Son of God himself make so great a matter of it?"

This author has done a masterful piece of research and has assembled chronologically the best thought on this subject from the Old Testament, the inter-testamental period, New Testament, pre-Reformation, the Reformation and on up to date. He includes the present-day conservative position, and discussions on infant salvation and damnation, on the heathen who have not heard the Gospel, and on the denials by the cults. He discusses Annihilationism, Universalism and the historic Christian doctrine held by our denominations.

There is abundant quotation material here for preaching, and some good theological word-study and exegesis. Here are some quotations. Augustine confessed, "Thy right hand was continually ready to pluck me out of the mire, and to wash me thoroughly, and I knew it not; nor did anything call me back from a yet deeper gulf of carnal pleasures, but the fear of death and of thy judgment to come; which, amid all my changes, never departed my breast."

"Is not God then also merciful?" asks the Heidelberg Catechism; and it answers, "God is indeed merciful, but also just, therefore his justice requires that sin committed against the most high majesty of God be also punished with extreme, that is, with everlasting punishment of body and soul."

He who knows and trusts his Bible understands that Jesus the lover of our souls is the person responsible for this doctrine. "He is the being with whom all opponents of this theological tenet are in conflict. Neither the Christian church, nor the Christian ministry are the authors of it," says the author.

Bishop John Ryle of Liverpool said, "Let others hold their peace about hell if they will—I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I would fain arouse them to a sense of the peril before them."

Present-day conservative theology holds that "Hell is a reality, but the concepts such as fire must be taken symbolically, as symbols of a very real and very serious spiritual fact. The liberal fails to understand our position when he thinks we take these symbols literally. On the other hand, the ultra-conservative literalist must be made to understand that we have in no way abandoned the belief in eternal punishment when we advocate such a symbolical interpretation."

ROBERT W. YOUNG

REVIEW OF

Current Religious Thought

THE ABUNDANCE of literature on the subject shows a great interest today in the thought and actions of the "sects." Before we take a brief look at recent books and articles on this subject it is quite necessary to define the word as we are using it. There is wide difference among writers on the meaning of "sect," with resulting confusion. This confusion we would avoid, even though we have little hope of convincing everyone of our definition of the word.

¶ "Sect" is often used, by Roman Catholic writers and others, as equivalent to denomination, in distinction from "church." This is consistent with Roman theory that allows there is but one true church, namely the Roman. Liberal Protestant writers sometimes use the word "sect" in approximately the same sense as the Roman church uses it, though for exactly the opposite reason. Thus, Rome sometimes designates all non-Roman denominations as sects because she believes herself to have the sole right to being called a church; while some liberals apply the word to virtually all Christian denominations because they think that none of them is really more entitled to the term "church" than another.

Evangelicals generally use "sect" when referring to those Christian denominations not regarded as evangelical. They generally believe that there are many denominations which are entitled to the designation "church," and so freely apply that term to them. Those which do not hold to evangelical principles are not usually called churches at all, but sects or cults.

If it is asked what is essential to being an evangelical church, the answer is usually forthright. Being evangelical is holding to evangelical or fundamental principles, especially the deity of Christ and his atonement.

¶ The most interesting thing presently occurring in the world of churches and sects is the controversy concerning the classification of the Seventh-day Adventists. This group, since it came into being about a century ago, has usually been treated as a sect rather than a church by evangelicals. The Adventists today are contending vigorously that they are truly evangelical. They appear to want to be so regarded. And what is more interesting than this is that many evangelicals are now contending that they ought to be so regarded. But, on the other hand, many believe that the old classification as sect should not be changed. We shall not discuss that matter here, since CHRISTIANITY TODAY proposes soon to present an article by Prof. Harold Lindsell on this whole question. Sufficient to note here, by way of anticipation, that Donald Grey Barnhouse, Walter Martin and others (cf. editorial in *Eternity*, Sept., 1956, and elsewhere) are calling for a re-evaluation of the SDA's, while E. B. Jones and others believe that they are as deserving their sectarian classification as ever (*Sword of the Lord*, Aug. 2, 1957). Just this week the new volume, *Seventh-day Adventists Answer Questions on Doctrines*, has reached my desk. It begins: "This book came into being to meet a definite need. Interest concerning Seventh-day Adventist belief and work has increased as the movement has grown. But in recent years especially, there seems to be a desire on the part of many non-Adventists for a clearer understanding of our teachings and objectives." This book is the 720-page Adventist answer to the question whether it ought to be thought of as a sect or a fellow evangelical denomination.

¶ Perhaps the most recent effort to assay all the sects appeared in January. It is the work of the faculty of the Presbyterian Seminary in Louisville, (*The Church Faces the Isms*, edited by Arnold B. Rhodes). This volume ventures on a somewhat broader field than most works of this variety. Thus it includes chapters on Roman Catholicism, Communism, Dispensationalism, and Fundamentalism, as well as Totalitarianism, Racism, Secularism and other themes.

Walter Martin is probably the most productive evangelical scholar writing in this field. J. K. Van Baalen's *Chaos of Cults* continues as the standard evangelical work. Nelson is currently publishing the *Why I Am* series and we note that Senator Wallace F. Bennett's *Why I Am a Mormon* is to appear in April. Leo Rosten has edited *A Guide to the Religions of America* (1955); this volume includes discussion by representatives of various denominations as well as adherents of the sects; it gives convenient summaries of membership, doctrines, clergy in the appendices, as well as results of a number of interesting public opinion polls. For studies based on first-hand observations and written in a popular nontechnical and nontheological style, Marcus Bach's several volumes in this area are in a class by themselves. Charles S. Braden, too, occasionally gives studies, such as the one on Father Divine, which were based on observation as well as reading. His *They Also Believe* and other works are somewhat liberal in their slant but are distinctly significant from the social, theological and historical angle. F. E. Mayer's *The Religious Bodies of America* has interesting studies of the sects as well as other religious bodies and is especially strong from the standpoint of theological exposition and evaluation.

Time forbids mention of many works in addition to those above in the general field. Besides the general works many significant special studies are appearing. Among the most important is the account of Jehovah's Witnesses by the former member, W. J. Schnell (*Thirty Years a Watch Tower Slave*). In a most interesting fashion he traces his association with this group in Germany and through the United States until his withdrawal. In addition to its value as a personal account, the book reveals uncommon observations about the doctrinal developments and governmental changes in this sect.

¶ The religious periodicals have by no means neglected the sects. One of the most interesting series is found in *Interpretation* (1956). Professor Bruce Metzger in "Jehovah's Witnesses and Jesus Christ" (*Theology Today*, April, 1953) subjects to thorough refutation the standard passages to which the Witnesses appeal in support of their rejection of the deity of Christ.

Much more could be said about sects. Enough has been mentioned to show that the Church is indeed "facing the isms." From this "facing" at least two good things may be expected. First, the Church herself may more thoroughly learn the Gospel entrusted to her as she seeks to give these zealots a reason for the hope that is in her. And, second, some of the persons who have been led astray following gospels that are no Gospel may be won back to the bosom of the evangelical Church, the Church of Jesus Christ, the Son of God.

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